The New Temple Shakespeare

Edited by M. R. RIDLEY, M.A.
Preface, notes and glossary to each volume by the editor, with extracts from famous criticisms of each play. With title-page, half-titles, binding and jacket designs by ERIC GILL.
40 volumes. Pott 8vo.
Leather 3/- each. Cloth 2/- each.

For further particulars see Special List

The Temple Classics

Over one hundred volumes, each with photogravure frontispiece, decorative title-page and endpaper, and ribbon bookmark. Editorial appendices, notes and marginalia to each volume. Pott 8vo. Cloth 2/- net per volume.

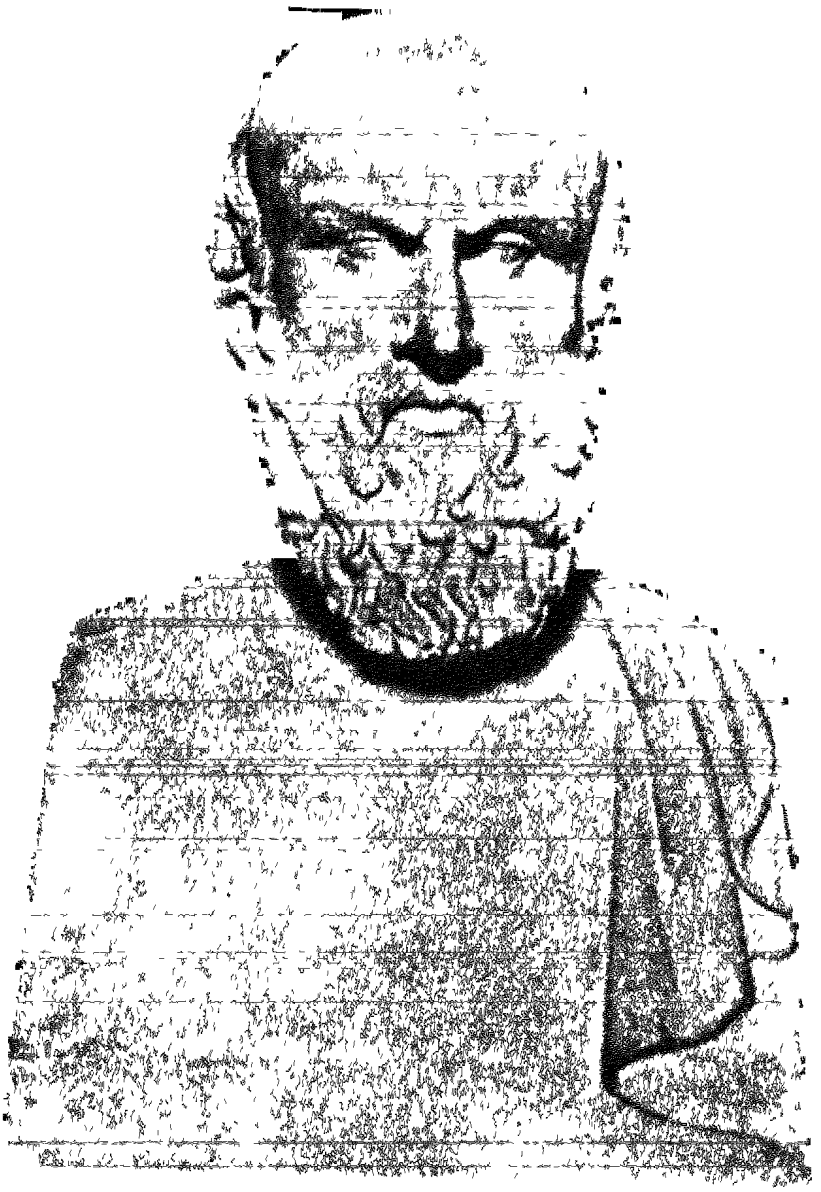
J. M. DENT & SONS LTD.
Bedford Street London W.C. 2



THE TEMPLE DRAMATISTS

PROMETHEUS BOUND





THE PROMETHEUS BOUND OF ÆSCHYLUS

Edited with Introduction, Translation and Notes by

JANET CASE

J. M. DENT & SONS LTD.
ALDINE HOUSE : LONDON
1922

FIRST ISSUE OF THIS EDITION . *January* 1905
REPRINTED *June* 1922

1065 /(03)
MAITLAND PARK LIBRARY
8 8. 59.

PRINTED IN GREAT BRITAIN

Introduction

The Fire-bringer. The origin of fire strikes the imagination of the savage as a mystery, and gives rise to countless stories of a Fire-bringer of one form or another. So widespread are these stories that they do not admit of belief in any common source other than the natural temper of undeveloped man whenever and wherever he exists. The Fire-bringer sometimes produces fire by friction, but generally he steals the fire from the gods, or from some other favoured creatures who have it in their keeping, and he is differently conceived of as bird, or beast, or man, or god.[1]

To the Greeks the Fire-bringer was the Titan god Prometheus, the forethoughtful,[2] who, in the service of man, whom he loved, defied Zeus and stole fire from the gods, stored in a fennel stalk.

Prometheus in Myth. Hesiod. The story of Prometheus first appears in Greek literature in Hesiod. It is told with

[1] *Cf.* A Lang, *Modern Mythology*, p 193. The Australians have various tales. It is a blackfellow who climbed a rope to the sun, or a man who stole it from two women, or the hawk that stole it from the kangaroo rat, who had previously produced it by rubbing sticks together. This last story combines both the fire-drill and the fire-stealing elements.

[2] From προμηθεία, forethought The connection of the word with the Sanskrit *pramanthas* (rubber), which associates Prometheus with the notion of the fire-drill rather than with the stealing of fire, is now generally questioned. Even if etymologically correct, it would seem to have retained no place in the consciousness of the Greeks themselves.

some variations both in the *Theogony* and in the *Works and Days*.

Prometheus, the son of Titan Iapetos and Klymene (*Th.* 507), pitted his cunning against that of Zeus.

At a banquet of gods and men he divided an ox into two portions, the one consisting of the flesh and the inward parts which he covered with the paunch, and the other of the bones which he wrapped in fat; and he gave Zeus his choice. But Zeus *advisedly* (so says Hesiod) chose the worse portion,[1] for he was meditating evil for men. So Zeus withheld fire from men (*Th.* 535–564). But the good Prometheus stole it in a fennel stalk and gave it to them (*Th.* 565–567; *W. and D.* 50–52).

Then Zeus devised fresh evil for men, and sent Pandora to be their bane.[2] So impossible is it to outwit the mind of Zeus. And Prometheus he caused to be bound in chains and sent an eagle to devour his liver, and nightly that portion was renewed that the eagle ate by day; but at last, with the good-will of Zeus, Herakles was sent, for his own glory, to kill the eagle and to set Prometheus free; and Zeus ceased from his anger (*Th.* 521–533).

Prometheus in Local Cult. But in sharp contrast with Hesiod's Prometheus, whose cunning was pitted in vain against the greater cunning of Zeus, there existed in Athens in the time of Aeschylus another aspect of Prometheus, preserved

[1] This story is to account for the fact that this portion was offered by men in sacrifice to the gods.

[2] In *Theogony* (571–593) it is the woman herself who is the source of ill; but in *Works and Days* (70–105) she was received, against Prometheus' counsel, by his brother Epimetheus (Afterthought); and she had a jar out of which, when she took off the lid, all manner of evils flew; but at the bottom of the jar lay Hope, and before Hope too escaped she shut to the lid.

in a local cult, in which he was honourably associated with Hephaistos and Athene as a giver of arts to men, or culture-god.

In the Academy at Athens, within the precinct of Athene, was an altar basis of early workmanship on which were sculptured the figures of two gods with a common altar, Prometheus and Hephaistos. Prometheus was represented as the elder—and stood upon the right with a sceptre in his hand—Hephaistos as the younger and subordinate (*Paus.* i. 30–32, and *Apollod.* quoted by *Schol. on Soph. Œd. Col.* 57). And from this altar to some point in the city the Athenians ran in the yearly torch-races in their honour, in which the first to bring his torch, still burning, to the goal was held to be the winner —a festival born of the old custom of renewing from time to time at a pure fount fire polluted by the use of man, and in this case at the altar of the first Fire-bringer, Prometheus (*Wecklein der Fackelwettlauf, Hermes*, 7 (1873) pp. 437–452, quoted by Frazer, *Paus. Comment.* vol. ii. p. 391).

Prometheus in Æschylus. Æschylus has drawn from both sources, adding, omitting, transforming at will, in the Trilogy of which the *Prometheus Bound* is now generally taken to be the first play, *Prometheus Unbound* the second, and *Prometheus the Fire-bringer* the third.

He passes over the story of the sacrifice and of Pandora and conceives of fire as being now first given by Prometheus to man, not fallen from an age of gold, as in Hesiod, but not yet risen higher than the beasts, till civilised by him despite the gods, so giving expression to the old belief in the essential impiety of human progress.

Outline of Story. "Prometheus Bound." To Æschylus the story of the theft of fire by Prometheus is closely knit up with the story of the ousting of the Titan Kronos by his son Zeus. It is in fact an episode in the conflict of the old order of the

Titan gods with the newer order of Olympian Zeus, and the conflict itself and the part played in it by Prometheus lie at the very heart of the Promethean Trilogy.

Zeus rebelled against his father, Kronos, who was aided by his Titan brothers and sisters, children of Gaia (Earth) and Ouranos, who had himself in his time been dethroned by Kronos.

Prometheus, taught by his mother, whom Æschylus calls Themis Gaia, "one form of many names," knew that victory lay not in force but in wisdom. He urged this on the Titans, but in vain. Then with his mother he took his stand by Zeus and helped to dethrone and imprison Kronos; by which impiety Zeus incurred the anger of the Erinyes, his father's embodied curse,[1] which works implacably, resistlessly. Further, he helped to set Zeus in his place, and to allot their several honours to the gods.

But Zeus took no heed of men. He was for destroying their race and making a new one. And none opposed him but Prometheus. But he, in pity, saved them; he stole and gave them, among other blessings, fire; and Zeus, for punishment, sent Hephaistos, with Kratos and Bia, to chain him to a rock in Scythia. Here the play begins.

Hephaistos, with the willing aid of Kratos, reluctantly fulfils his task. Prometheus, left alone, now first speaks and calls on the powers of nature to see his shame. But he foreknew the doom that he was bringing on himself and knows he cannot combat Fate.

The chorus of nymphs, children of Titan Okeanos, approach in their winged car, to bring him sympathy, and to them he tells his story and his sure confidence that Zeus will yet one day have need of him and that they two will be reconciled. Next comes Okeanos, who has made his peace with Zeus, to offer counsel of acquiescence in the will of Zeus and his own services as mediator, which offer Prometheus puts by, bidding him go safely home again; and when he is gone rehearses to

[1] 515-520; 910.

the nymphs all the blessings that he has conferred on men, and the arts by which he has raised them from their primal state of impotence. For this he suffers, but is content to let things run their course, knowing that not even Zeus is stronger than necessity, which is itself controlled by the "triple Fates and the mindful Erinyes."[1] This is followed by the entrance of Io, the cow-horned maid, a fellow-sufferer at the hands of Zeus, driven from land to land by Zeus' love and Hera's jealousy. She tells her story, and to her and to the nymphs Prometheus foretells the rest of her journeyings, which shall end at last in a union with Zeus, of which will come in the thirteenth generation Prometheus' own deliverer;[2] and he flaunts the knowledge of a secret told to him by Themis, which gives him a hold over Zeus: that Zeus, if not forewarned, will make a marriage,[3] the fruit of which will be mightier than Zeus himself. Io goes out, and Prometheus, grown more reckless, taunts Zeus with this secret of the marriage, through which shall be accomplished the curse of his father, Kronos.[4] Hermes appears, a messenger from Zeus, to wring the secret from him. But Prometheus is obdurate. Unshaken by threats, he keeps it safe; and, unforsaken by the nymphs, he disappears with them in a convulsion of nature, sent for his punishment by Zeus, calling at the last as at the first on Earth, his mother, and on Air, to witness the injustice of Zeus.

"Prometheus Unbound." The story of the *Prometheus Unbound* must be gathered from the few fragments that have come down to us, supplemented by forecasts of what would happen contained in the *Prometheus Bound*, by direct references to the play in later writers, and by versions of the story which are presumed to be based upon this play.

When the play opens Prometheus is seen still fettered to the rock, which, after long ages, has reappeared (*P. B.* 1021) at a

[1] 516, see p. 4. [2] Herakles. [3] With Thetis. [4] See p. 4.

spot in the Caucasus [1] (*Cic. Tusc.* ii. 10). He is visited by the eagle (*P. B.* 1022), which gnaws at his liver, renewed as fast as it is devoured. He longs to die (*Cic. Tusc.* ii. 10).

Zeus has released from Tartaros his father, Kronos, and the Titans, who come to look upon Prometheus' sufferings (*P. U. Frag.* 1, quoted by Arrian). They form the chorus of the play.

In the absence of direct evidence we cannot be sure how the reconciliation of Zeus and Prometheus was effected. In the list of the *dramatis personæ* of the *Prometheus Bound* in the Medicean MS., the names of Ge and Herakles stand after Okeanos. Herakles we know to have been one of the characters of the *Prometheus Unbound*, and it is more than likely that Ge (that is, Gaia), the mother of Prometheus, also belonged to this play, and was the mediator between him and Zeus, inducing Prometheus to disclose the secret in return for the promise of his release (cf. *Hygin. Fab.* 54). Herakles, sent by Zeus, if we may follow Hesiod and *Hygin. Fab.* 54, shoots the eagle (*P. U. Frags.* v. and vi.); and Prometheus, in another geographical passage, describes to him his journey to the Hesperides (*Frags.* vii.–x.). A willing substitute is found, moreover, for Prometheus (*P. B.* 1027) in the Centaur Cheiron, who, hit by the poisoned arrow of Herakles, longs for death, which as an immortal he cannot have (acc. to *Apollod.* ii. 5, 45, and ii. 10).

Who finally unloosed Prometheus' bonds we do not know—perhaps Herakles (*P. B.* 772), possibly Hermes. At any rate he was released, and afterwards wore a crown of withies as a voluntary penance in token of his submission to the will of Zeus (*Athenæus*, XV. 672 E, 674 D).

"Prometheus the Fire-bringer." Of *Prometheus the Fire-bringer* only one line has been preserved, and that tells nothing.[2]

[1] It is conceivable that this is a misconception of Cicero's, and that the scene is really the same as in the *Prometheus Bound.*

[2] *σιγῶνθ' ὅπου δεῖ καὶ λέγων τὰ καίρια* (quoted by Gellius, xiii. 19).

There is, besides, a reference to the play in a Scholium on *Prometheus Bound*, 94,[1] which decides the position of this play as the last rather than the first of the Trilogy. It is probable that it dealt with Prometheus, not as the first fire-bringer to the race of man, but rather as the fire-bringer to the Athenians, after his reconciliation with Zeus; and with his establishment in Athens as a culture-god, in conjunction with the Olympian Hephaistos and their own goddess Athena, with special reference to the yearly torch-race in his honour. This play has sometimes been identified with another play by Æschylus, *Prometheus Purkaeus* (*Prometheus the Fire-kindler*), of which a couple of lines have survived;[2] but this is now generally taken to be distinct, and to have formed the Satyr play of another Trilogy which included the Persai.

Interpretation of the Trilogy.[3] Of the three plays then, of the Trilogy, the *Prometheus Bound* alone survives intact, and in the absence of the *Prometheus Unbound* and *Prometheus the Fire-bringer* our interpretation of the *Prometheus Bound* is necessarily somewhat tentative. We can only grope after Æschylus' meaning in the uncertain light of what is left of the Trilogy, and of such others of his plays as have come down to us.

The hardest problem of the play for us lies in appraising the characters of Zeus and Prometheus; for a difficulty confronts us here that nothing but the missing *Prometheus Unbound* could definitely solve.

[1] ἐν γὰρ τῷ πυρφόρῳ τρεῖς μυριάδας φησὶ δεδέσθαι αὐτόν. "In the *Fire-bringer* he says that he had been bound for 30,000 years."

[2] (α) τράγος, γένειον ἆρα πενθήσεις σύ γε.
—Quoted by Pollux, 10, 64.
(β) λινᾶ δὲ, πίσσα κ' ὠμολίνου μακροὶ τόνοι.
—Quoted by *Plut. Moral*, 86 F.

[3] The substance of this part of the introduction appeared in the *Classical Review*, March 1904.

The Zeus of the *Prometheus Bound* seems far removed from the Zeus, conceived as a god of justice, and power, and wisdom, whom we find foreshadowed in the earlier plays and consummated in the latest—the Oresteian Trilogy—and it is at first sight not easy to reconcile the two.

Some have thought that Æschylus, for the purpose of this play, frankly accepted the old crude Zeus of early myths, or wished to present him as a harsh and lawless tyrant triumphantly defied by the friend of man.

But such a treatment is absolutely inconsistent with the attitude of Æschylus as a religious teacher maintained elsewhere. From the conflicting and often degrading conceptions of the Zeus of early myths he had already worked out for himself a more spiritual conception of deity, which, as has often been pointed out, had much in common with the monotheism of the Hebrew prophets, and it would be difficult to believe that he had deliberately debased this god. Moreover, this view leaves out of account, or renders incomprehensible, the *Prometheus Unbound* with its ultimate reconciliation between the two.

Others again take the opposite line, and see in Zeus' action sternness but not harshness, discipline not injustice, towards an unrepentant rebel who is finally discomfited, and find no fundamental discrepancy between this Zeus and the Zeus of other plays.

But can this view be maintained with any greater satisfaction than the other? Is it really possible to see in Zeus' action divine justice consistently displayed, misread as harshness by the blindness of Prometheus?

To each of these interpretations alike the way is barred. Shelley, feeling the impossibility of reconciliation between Prometheus and the malevolent Zeus of the *Prometheus Bound*, abandoned Æschylus in his own *Prometheus Unbound*, and gave his own solution of the difficulty by recasting the *dénoûement*. Those who, taking as their standpoint Æschylus' maturer type of Zeus, insist on the essential identity of the two conceptions, do so against the evidence of the text itself. For what is the

impression left upon us by the two after an unbiassed reading of the play?

There is no denying, as it seems to me, that Zeus comes out of it rather badly. He ousts his father, torments with his love an innocent girl, and, forgetful of the help Prometheus gave him, pursues him with vindictive cruelty, first for his gift of fire to man, but, from the end of the *Prometheus Bound* onwards, for his refusal to reveal to him the secret of the marriage which will unseat him from his throne. We must notice, too, that Æschylus uses in describing him expressions[1] that could hardly fail to suggest to an Athenian audience ar irresponsible despot of the type of the Persian king, a type particularly repugnant to the Athenians, to whom the Persian wars were still a living memory, and who owned no authority higher than "the law."[2] Why should he court comparison with such a type if his Zeus was to command unmixed respect?

And what of Prometheus? For love of man he has defied the ordering of Zeus and suffers for it, but is upheld by the knowledge, unshared by Zeus, of what is fated.

There is no doubt that, as far as this play is concerned, it is Prometheus and not Zeus that makes the direct appeal to our sympathies, yet we can have no doubt that Prometheus is not to be accounted blameless. As a fact, each of them is criticised by friends as well as foes, and if Zeus is harsh, Prometheus is presumptuous and defiant and has sinned against that essentially Greek maxim "nothing in excess."

Hephaistos, a god of the new order, the very god whose prerogative of fire has been filched away, admits the harsh-

[1] *P. B.* 10 The "tyranny" of Zeus.
50 "For none is free but Zeus."
150 "Zeus lawlessly holds sway."
188 "Zeus is harsh and keeps justice to himself."
326 ". . . It is a harsh despot and irresponsible who rules," &c.

[2] Cf. *Herod.* vii. 104.

ness of the new ruler and has sympathy with Prometheus, while allowing that he has acted "beyond the right" (30). The nymphs, daughters of Titan Okeanos, are naturally champions of Prometheus against the god who "lawlessly holds sway and hides the mighty things of old" (150–151), but for all their delicate sympathy they frankly tell Prometheus he has "erred" (261) and "gone beyond due limit" (507) in his gift to man, and counsel a less stubborn tongue (182, 932, 936). And Okeanos, who has come to terms with Zeus, charging his sympathy with good advice, upbraids him for disregarding two such vital saws as "know thyself" (311), and "nothing too much" (329). Of the rest, Io, as another victim of Zeus, alone has no condemnation for Prometheus, while Hermes shows all a lackey's servility to Zeus.

According to the evidence of the play itself, then, both Zeus and Prometheus have offended. They have been guilty of ὕβρις,[1] insolence, which carries retribution in its train. Each of them, one would imagine, must give way a little before that reconciliation is possible which is foreseen by Prometheus in the *Prometheus Bound* (194), and is, as we know, effected in the *Prometheus Unbound*.

And in the *Prometheus Unbound* it is plain that the attitude of both is changed. But it is Zeus who is the first to change. He has released Kronos and the other Titans, thereby, as we know on the evidence of the *Eumenides* (641–646), appeasing the Erinyes and rendering himself no longer inevitably doomed to fall. He is no longer in conflict with "the triple Fates and the mindful Erinyes" (516), and is ready now to give Prometheus his freedom as the price of the secret. Before this Zeus Prometheus' defiant stubbornness breaks down: he is ready to see in him the new power which is destined to prevail and to acquiesce in his ordering. Reconciliation is no longer hard.

[1] *Cf.* Cæsar's review of Schoemann's edition of *P. B.* in the *Zeitschrift für das Alterthum*, 1845, *n.* 41, p. 331.

Prometheus submits, but it is to an altered Zeus that he submits. Between this Zeus and the Zeus of the *Oresteia*, there is nothing essentially discrepant. And in *Prometheus the Fire-bringer*, if we may deal in guesswork, the reconciliation goes further, and Prometheus is himself received as a culture-god among the number of the new gods.

What then are we to make of the Zeus of the *Prometheus Bound*, and how is he to be reconciled with the Zeus of the other plays? It is easy to insist on the discrepancy, but we cannot stop there; we must correlate the two conceptions, and we must do this, if we can, by some other means than by unduly idealising the Zeus of the *Prometheus Bound*.

Æschylus was dealing in these myths with very primitive material, and the old myth-makers, as we know, did not trouble themselves about the moral aspect of their Zeus. Æschylus did; and he set his own stamp upon these tales and moralised them up to a certain point by making good spring from the seeming cruelty of Zeus. The ousting of Kronos stands with him for the supersession of the rule of force by the rule of reason; the pursuit of Io has as its outcome the founding of a line from which Prometheus' deliverer was to spring; and Prometheus' punishment is punishment rightly falling on a rebel against the ordered harmony of Zeus. But when all is said and done the impression remains that he is a harsh Zeus, a crude Zeus, a primitive Zeus, and not the Zeus of the Oresteian Trilogy. If the ousting of Kronos by his son does symbolise the installation of a higher conception of godhead, yet the act was impious, involving as it did a father's curse; if from Io's union with Zeus sprang Prometheus' deliverer, yet such a Zeus was obsolete; and if Prometheus was justly punished for defying Zeus, yet the temper of Zeus was changed before the reconciliation could be made.

Æschylus had here such savage old tales to deal with that not even his genius could wholly purge them of their grosser elements, and he was confronted by the stubborn task of graft-

ing his own more spiritual conception on the rugged stock of early myth. As man developes, his conception of deity developes; but Æschylus, preserving the continuity between two widely disparate conceptions of Zeus, seems to ascribe this development to Zeus himself.

On this view the Zeus of the *Prometheus Bound* is an undeveloped Zeus, who falls as yet far short of the type conceived by Æschylus' imagination, which found its realisation, we may believe, in the *Prometheus Unbound* as in the other plays. As long ago as 1824 Dissen[1] maintained this view of the development of Zeus, but it has not even yet by any means found general acceptance. To test its soundness we must look to the play itself.

In the *Prometheus Bound* Zeus' power is barely established. Æschylus harps on its newness, and ascribes much of his harshness to this fact.[2] It is the moment of the transference of power from the old order to the new. By the help of Themis Gaia, Zeus has won the power that is henceforth to lie with wisdom rather than with force, but Zeus is no god of wisdom yet. He is at best but a god of righteousness in the making; for reason has not yet wholly dislodged violence, and it is in fact the transition state between the two. Side by side with the transference of power is being effected the transference of wisdom too. This was in Gaia's keeping, for the oldest oracles are Earth oracles; and long before the coming of Apollo, the representative of the dynasty of Zeus, Gaia had sat upon the oracular seat at Delphi, and after her, her daughter Themis.[3] In Æschylus' individual treatment of the relationship of Gaia and of Themis to Prometheus we have, I think, a clear indication of his purpose.

By identifying Gaia and Themis in accordance with a local

[1] Dissen's letter to Welcker, printed in *Welcker's Trilogie*, pp. 92–94.

[2] 35, *Heph. loqu.*: "Ever is he harsh who but newly holdeth sway," 150, &c.

[3] *Eum.* 2, and Dr. Verrall's *Eurip. the Rationalist*, p. 222.

Attic myth,[1] Æschylus endows the mother of Prometheus with the wisdom of the older order, and can, not unnaturally, make Prometheus, in his reading of Fate, more clear sighted than Zeus himself; for Themis Gaia has revealed to him in great measure the future course of things.

That Prometheus' foreknowledge was limited, or at times blurred by passion, is clear from such conflicting lines, among others, as 194 and 260, where he looks to reconciliation with Zeus, or 525, &c., where he looks upon his secret as a means of bargaining with Zeus, as compared with 756 or 909, &c., where he regards Zeus' fall as assured, and his own release as the natural sequence of this fall; but at least he had learned the lesson that Zeus had yet to learn, that Fate is irresistible.

Not till Zeus has appeased the Erinyes by the release of Kronos, whose curse evoked them, can he be said to have assimilated the wisdom that was Gaia's, and to be so far in harmony with Fate that his will and Fate can be identified.[2] And further, is there any hint of the way in which the development of Zeus was brought about?

The loss of the *Prometheus Unbound* leaves us sadly in the dark, but I would suggest that a clue may be found in lines 980–981, when from Prometheus, exasperated by the insolence of Hermes, is wrung the word (980) "Alas." Hermes replies, "Zeus has no knowledge of this word," to which Prometheus answers, "Time as it grows old teaches all things to the full." May we not interpret this to mean that, in the opinion of Æschylus, for Zeus, no less than for Prometheus, progress came through conflict, and that even he was not exempt from the law that he himself laid down for men (*Ag.* 177) that wisdom comes by suffering.[3]

[1] *Preller Robert*, 1^2, p. 475.

[2] Cf. *Agam.* pp. 56–59, where it is Zeus who *sends the Erinyes* against the transgressor.

[3] See Dr. Verrall's note on line 170 in his ed. of *Æs. Ag.*

Between the wiser Zeus of the *Prometheus Unbound* and the Zeus of the *Oresteia* there is no gulf, and it is now possible to see the close relation of thought between these two Trilogies.

In both alike the real point at issue is the conflict of the older and the newer order of the gods, with this point of difference that, whereas in the *Prometheus Bound* we have the moment of transference, throughout the *Oresteia* we have portrayed the fulness of Zeus' power. This conflict typifies the struggle of an old religion, associated with Chthonic or Earth deities, with a newer religion represented by Zeus and his Olympian dynasty—a struggle which had its basis in historical fact, and which has been held to derive from racial difference.[1] In each Trilogy deities of the old order are pitted against the ruler of the new; and as in the *Eumenides*, the Erinyes, beaten in their blood-suit by Apollo, are pacified by Athene and invested with the honourable task of safeguarding the morals of Athens as the Semnai, or Awful Ones (to give them the name to which the play entitles them rather than that of the *Eumenides*), so in the *Prometheus Unbound* and in *Prometheus the Fire-bringer*, as we think, Prometheus, though he eventually submits to Zeus, does so without humiliation, and he too finds a place in the public religion of Athens as a culture-god in close association with Hephaistos and Athene.[2] For Æschylus is above all concerned to teach that the new order, while it prevails as was destined over the old, yet absorbs into itself what was best in the old, and by mutual concessions effects a reconciliation of conflicting elements without loss of dignity to either.

Date of the Play. Æschylus was born in 525 B.C. and died

[1] Prof. Ridgeway's *Early Age of Greece*, vol. i.

[2] It is noticeable that in the *Eumenides*, as in the *Prometheus*, Æschylus is making use of a distinctively local *Athenian* cult in the elaboration of his idea of reconciliation. *Cf.* Miss Harrison's *Prolegomena to the Study of Greek Religion*, p. 252.

in 456 B.C. Of his surviving plays the *Suppliants* is undoubtedly the earliest and is dated by some as early as before 490. The *Persians* appeared in 472, the *Seven against Thebes* in 467, and the Oresteian Trilogy in 458.

The date of the *Prometheus Bound* is uncertain. The description of the eruption of Etna (lines 369–374) suggested by an actual eruption in 479–8 or possibly by Pindar's[1] description of it in 474, gives an upward limit, and the downward limit is set by the *Oresteia* (*Agamemnon*, *Choephoroi*, and *Eumenides*) (458), which are admitted to be the latest of the extant plays.

The comparatively small part played by the chorus, the treatment of Io in art and on the stage,[2] the close relation of thought between this play and the *Oresteia* combine, among other considerations, to indicate a later rather than an early date; and on the whole it seems fairly safe to assign the play to some time between 467 and 458.

Mode of Presentation. In our almost total ignorance of the way in which plays were presented at Athens in the fifth century it is impossible to do more than indicate some of the questions that still wait for an answer.

There being no monumental evidence earlier than the stone theatres of the fourth century—for the wooden structures of the fifth have left no trace—we cannot even say with certainty whether in the time of Æschylus the plays were still acted on the old round dancing ground,[3] or whether with the introduction of a second actor, perhaps, at the beginning of the fifth century, a low stage[4] was erected for their use, in front of the σκηνη or booth, which served at once as background and as dressing-room.

[1] *Pind. Pyth.* i.
[2] Cf. *Die Io Saga*, by R. Engelmann, in the *Jahrbuch des Kais. deutsch. Archeol. Inst. Band*, xviii. 1903.
[3] Cf. *Dörpfeld, das Griechische Theater.*
[4] *Cf.* Haigh's *Attic Theatre* (2nd ed.).

The question of scenery is almost equally baffling. The introduction of scenery is attributed to both Æschylus and Sophocles, and it is likely enough that it came into use during the decade in which they were both exhibiting (468–458)[1]; in any case it was presumably of the simplest kind. For the *Prometheus Bound* a background of rocks must have been presented or imagined.

There is the question too whether the part of Prometheus was played by a third actor—which is quite possible if the play was produced later than 468—or whether he was represented by a lay figure and his part spoken by the actor that played Hephaistos. And, further, we ask how the approach of the nymphs was effected. Did the winged car appear or not? And what of Okeanos upon his hippocamp? And, finally, was the storm and convulsion of nature at the end of the play and the engulfing of Prometheus and the nymphs represented in any way or left wholly to the imagination?

Nothing certain can be said; but in regard to all these points it is as well to bear in mind that the stage of Æschylus was in all likelihood eminently conventional, lagging far behind the daring originality of his conception, and leaving far more to the imagination than to modern minds seems at first probable or even possible

Text. Any text of the *Prometheus* must be based on the Medicean or Laurentian MS. (generally called "M") which is of the eleventh century.

I have consulted Wecklein's *Æschylus*, 1885; Wecklein and Allen, 1897; Sidgwick's *Æschylus* in the *Scriptorum Classicorum Bib. Oxon.* (Clarendon Press), 1902; Sikes & Willson (Macmillan), 1902; and others. Deviations from "M" which are generally accepted I have embodied without comment in the

[1] *Cf.* Haigh's *Attic Theatre*, p. 206.

text; for others, the authority is quoted. Alternative readings of corrupt passages have occasionally been given in the footnotes.

Introduction, Translation, Notes. I desire to express here my sense of indebtedness to previous editions, translations, commentaries, &c., and to record my thanks to those friends who have given me counsel and help, especially to Dr. James Bonar for his kindness in reading the proofs and making many helpful criticisms.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

CHARACTERS.

KRATOS AND BIA.

HEPHAISTOS.

PROMETHEUS.

CHORUS OF OCEAN NYMPHS.

OKEANOS.

IO, DAUGHTER OF INACHOS.

HERMES.

1065

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ

M = Medicean MS. *m* = Other MSS.
† = Corrupt MSS. reading.

ΚΡ. Χθονὸς μὲν ἐς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.
Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ἃς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦ. Κράτος Βία τε, σφῷν μὲν ἐντολὴ Διὸς
ἔχει τέλος δή, κοὐδὲν ἐμποδὼν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῆ θεὸν

[2] ἄβατον, *m*, ἄβατόν τ', *M*. ἄβροτον, *Schol. on Hom. Il*, xiv. 78.

Prometheus Bound

Enter Hephaistos, with Kratos and Bia leading Prometheus.

Kratos. We are come to a plain of Earth, her uttermost, to Skythia's track, an untrodden wilderness. It is for thee, Hephaistos, to fulfil the charge which the father enjoined upon thee, to fix to beetling crags this doer of bold deeds in bonds unbreakable of adamantine chains. For thine was the glory, the brightness of fire, helper in all arts, that he stole and gave to man. This was the sin for which he must do penance to the gods, that he may learn to brook the tyranny of Zeus and be stayed from his bent of love to man.

Heph. Kratos and Bia, for you two the word of Zeus is now fulfilled, and nought longer hindereth. For me, I have no heart to bind a brother god by force to this storm-beaten gorge.

δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ.
πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν·
ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ,
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάος,
πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν·
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἐπηύρω τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον
βροτοῖσι τιμὰς ὤπασας πέρα δίκης.
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ.

But for all that there is necessity that I take heart for this; for it is a grievous thing to set the father's word at nought. Thou daring schemer, Son of Themis that counselleth aright, it is against thy will and mine that I shall nail thee fast with brazen bonds that cannot break unto this rock remote from men, where thou wilt hear no voice nor see the form of any man; but scorched by the blazing heat of sun thy skin shall loose its bloom; and glad shalt thou be when night, star-clad, shall hide the light of day; and the sun shall once more scatter morning's frost; and ever will the burden of the present ill torment thee; for there is none yet born that shall deliver thee. Such is thy recompense for thy bent of love to man. A god thyself, thou didst not dread the wrath of gods, but beyond the right thou didst give honours to mankind. For this thou shall keep watch upon this joyless crag, upright and sleepless, not bending the knee. And many will be the unavailing groans and cries that thou wilt utter. For the heart of Zeus is hard to be entreated and ever is he harsh who but newly holdeth sway.

ΚΡ. εἶεν· τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεόν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

ΗΦ. τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.

ΚΡ. ξύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων
οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;

ΗΦ. ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.

ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.
ΚΡ. τί νιν στυγεῖς; πόνων γὰρ, ὡς ἁπλῷ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
ΗΦ. ἔμπας τὶς αὐτὴν ἄλλος ὤφελεν λαχεῖν.
ΚΡ. ἅπαντ' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν·
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.
ΗΦ. ἔγνωκα τοῖσδε, κοὐδὲν ἀντειπεῖν ἔχω.

ΚΡ. οὔκουν ἐπείξει δεσμὰ τῷδε περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;

[49] ἐπαχθῆ, Stanley. ἐπράχθη, *M.*

Krat. Come, come, why dost thou tarry and in vain expend thy pity? Why dost thou not loathe the god who is most hated of the gods, for that it was thy privilege that he betrayed to men?

Heph. Strange is the bond of kinship, aye, and fellowship.

Krat. I grant it, but to disobey the father's words —how is that possible? Dost thou not dread this more?

Heph. Ever, I know, relentless thou and full of daring.

Krat. Aye, for it does no good to make lament for him; and toil not thou in vain at what avails thee nothing.

Heph. O thrice hated mastery of my craft.

Krat. Why dost thou loathe it? For, to be plain, thy craft is in nowise to blame for these distresses.

Heph. Yet would that it had fallen to another's lot.

Krat. All things are burdensome except the kingship of the gods; for none is free but Zeus.

Heph. By these (*pointing to the fetters*) I know it, and I have nought to say in answer.

Krat. Wilt thou not make haste to throw the bonds about him, that the father may not see thee tarrying?

ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.

ΚΡ. βαλὼν νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.

ΗΦ. περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε.

ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα·
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρον.

ΗΦ. ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως. 60
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.
ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως.
ΗΦ. αἰαῖ Προμηθεῦ, σῶν ὑπὲρ στένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.

ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.

ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων. 70
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

55 βαλὼν, Stanley. λαβὼν, *M.*
66 ὑπὲρ στένω, Bothe. ὑπο στένω, *M*, altered to ὑπερ στένω.

Heph. Well, look, here are the curb-rings ready to our hands.

Krat. Cast them about his arms, and then with mighty force strike with thy hammer, nail him to the rocks.

Heph. See now, this work is coming to its end nor is it done in vain.

Krat. Strike harder, bind him fast, in no part leave aught loose; for he is skilled to find a way though it be from hopeless straits.

Heph. This arm at least is fixed so that it will not move.

Krat. And now pin fast the other, that he may learn, wise as he is, that he has less wit than Zeus.

Heph. Save him, no one will rightly blame me.

Krat. Now do thou strongly nail right through his breast the pitiless fang of a spike of adamant.

Heph. Ah me, Prometheus, I bewail thy sorrows.

Krat. Dost shrink again, and dost bemoan the foes of Zeus? Look to it that thou pity not thyself one day.

Heph. Thou lookest on a sight unsightly for the eyes to see.

Krat. I see one getting his deserts. Now cast the girths about his sides.

ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡ. ἦ μὴν κελεύσω, κἀπιθωύξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.

ΗΦ. καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ.

ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας,
ὡς οὐπιτιμητής γε τῶν ἔργων βαρύς.
ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.

ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχυτῆτα μὴ 'πίπλησσέ μοι. 80
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.

ΚΡ. ἐνταῦθά νυν ὕβριζε, καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν· αὐτὸν γὰρ σὲ δεῖ προμηθέως,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

ΠΡ. ὦ δῖος αἰθήρ, καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων

Heph. Necessity constrains me to it, urge me not overmuch.

Krat. Nay, but I'll urge thee, aye, and tar thee on besides. Go thou below and with constraint ring thou his limbs about.

Heph. See now, the deed is done and that right speedily.

Krat. Strike strongly now the piercèd fetters, for that our task-master is stern.

Heph. Like to thy shape are the words of thy tongue.

Krat. Be thou soft-hearted, but for my stubbornness and ruthless temper rebuke me not.

Heph. Let us go, now that the bonds are on his limbs. [*Exit Heph.*

Krat. Now wreak thy insults where thou art, and stealing, give to creatures of a day the privilege of gods. What of these pains can mortal men abate thee? By a false name do the gods call thee Prometheus; for thou thyself hast need of a Prometheus with forethought to show how thou mayst free thyself from this device.

[*Exeunt Kratos and Bia.*

Pro. O Air of heaven, and swift-winged breezes; river springs, sea waves' unnumbered laughter,

ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ', οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' οἵαις αἰκίαισιν
διακναιόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω.
τοιόνδ' ὁ νέος ταγὸς μακάρων
ἐξηῦρ' ἐπ' ἐμοὶ δεσμὸν ἀεικῆ.
φεῦ φεῦ· τὸ παρὸν τό τ' ἐπερχόμενον
πῆμα στενάχω, πῇ ποτε μόχθων
χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.
καίτοι τί φημι; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἥξει· τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ' ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος.
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἷόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
πορὼν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιάσδε ποινὰς ἀμπλακημάτων τίνω,
ὑπαίθριος δεσμοῖς πεπασσαλευμένος.

and Earth, all-bearing mother! and on sun's all-seeing orb I call. See me a god, what sufferings, god-sent, I bear. See with what cruel usage worn I shall wrestle throughout the countless years. Such is the bondage that the new lord of the blessed gods has devised against me for my shame.

Alas, alas! the woe that is and that which is to come I mourn, seeking where it is fated that the end of these my pains shall one day dawn. And yet, what do I say? All that shall be full well do I foreknow, nor shall one evil come upon me unforeseen; the lot that is appointed I must bear as lightly as I may, knowing that the might of necessity is not to be withstood. Yet can I neither hold nor break my peace touching my plight. For in that I gave to men a privilege am I, alas, yoked in this constraint; for I am the seeker after the stolen fount of fire, stored in a fennel-stalk, which has proved teacher of all arts to men, aye, and a great resource. This is the penalty I pay for these transgressions, fast bound by chains beneath the open sky.

ἆ ἆ, ἔα ἔα.
τίς ἀχώ, τίς ὀδμὰ προσέπτα μ' ἀφεγγής,
θεόσυτος, ἢ βρότειος, ἢ κεκραμένη;
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρός, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με δύσποτμον θεόν,
τὸν Διὸς ἐχθρόν, τὸν πᾶσι θεοῖς
δι' ἀπεχθείας ἐλθόνθ', ὁπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραῖς
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

XO. μηδὲν φοβηθῇς· φιλία γὰρ ἅδε τάξις στρ. α.
πτερύγων θοαῖς ἀμίλλαις
προσέβα τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας·
κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι.
κτύπου γὰρ ἀχὼ χάλυβος διῆξεν ἄντρων·
μυχόν, ἐκ δ' ἔπληξέ μου τὰν θεμερῶπιν αἰδῶ.
σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ.

Ah, what sound, what fragrance floats to me unseen, is it of gods, or men, or both in one?

Is one come unto this rock, the uttermost of earth, to look upon my woes, or to what end? Ye see me bound with chains, an ill-starred god, hated of Zeus, one that is grown hateful in the sight of all the gods, as many as enter into the courts of Zeus, through his exceeding love for man. Ah me, ah me, what is this rustling that I hear again hard by of birds of prey? Air whispers with the beat of nimble wings. All that draws nigh is fraught with fear for me.

Enter Chorus of Ocean Nymphs in a winged car.

Cho. Fear nothing; for it is a friendly band that draws near to this rock with vying speed of wings, and hardly have we turned our father's heart with prayer. Swift-wafting breezes brought me; for the sound of the blow of iron passed through the depth of the cave and forth from me it drave my grave-faced shame. And I sped, unsandalled, in my winged car.

ΠΡ. αἰαῖ, αἰαῖ.
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἱλισσομένου
χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεάνου,
δέρχθητ', ἐσίδεσθ' οἵῳ δεσμῷ
προσπορπατὸς τῆσδε φάραγγος
σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχήσω.

ΧΟ. λεύσσω, Προμηθεῦ· φοβερὰ δ' ἐμοῖσιν ὄσσοις ἀντ. α.
ὁμίχλα προσῆξε πλήρης
δακρύων σὸν δέμας εἰσιδοῦσαν
πέτραις προσαυαινόμενον
ταῖσδ' ἀδαμαντοδέτοισι λύμαις.
νέοι γὰρ οἰακόνομοι κρατοῦσ' Ὀλύμπου·
νεοχμοῖς δὲ δὴ νόμοις Ζεὺς ἀθέτως
κρατύνει,
τὰ πρὶν δὲ πελώρια νῦν ἀϊστοῖ.

ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἅιδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἧκεν,
δεσμοῖς ἀλύτοις ἀγρίοις πελάσας,
ὡς μήτε θεὸς μήτε τις ἄλλος
τοῖσδ' ἐπεγήθει.

Pro. Ah me, ah me! Offspring of Tethys, mother of many children, and daughters of him that winds round all the earth in sleepless flow, father Okeanos, look, see the bonds in which fast nailed amid steep crags of this ravine I shall keep unenvied watch.

Cho. I see, Prometheus, and a fearful mist, filled full of tears, rushes to mine eyes, when I behold thy body wasting on this rock in these harsh bonds of adamant. For new are the governors that rule Olympus; and with new made statutes too Zeus lawlessly holds sway and hides from sight the mighty ones of old.

Pro. Would that he had sent me below the earth and beneath Hades, home of the dead, to boundless Tartaros, binding me fast with cruel chains that none may loose, so neither god nor any other had been glad in this. But now, alas, the sport of the air, I am become through

νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

ΧΟ. τίς ὧδε τλησικάρδιος στρ. β. 160
θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
θέμενος ἄγναμπτον νόον
δάμναται Οὐρανίαν
γένναν. οὐδὲ λήξει, πρὶν ἂν ἢ κορέσῃ κέαρ,
ἢ παλάμᾳ τινὶ τὰν δυσάλωτον ἕλῃ τις ἀρχάν.

ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκιζομένου,
χρείαν ἕξει μακάρων πρύτανις, 170
δεῖξαι τὸ νέον βούλευμ', ὑφ' ὅτου
σκῆπτρον τιμάς τ' ἀποσυλᾶται.
καὶ μ' οὔτε μελιγλώσσοις πειθοῦς
ἐπαοιδαῖσιν θέλξει, στερεάς τ'
οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ
καταμηνύσω,
πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ
ποινάς τε τίνειν
τῆσδ' αἰκίας ἐθελήσῃ.

ΧΟ. σὺ μὲν θρασύς τε καὶ πικραῖς ἀντ. β. 180
δύαισιν οὐδὲν ἐπιχαλᾷς,
ἄγαν δ' ἐλευθεροστομεῖς.

my afflictions a cause of rejoicing to mine enemies.

Cho. Who of the gods is there so hard of heart that thy woes should give him joy? Who is not wrath for thine ills' sake, save only Zeus? But he, ever in sternness setting his mind so that it swerves not, tramples on the race of Ouranos. Nor will he cease ere that his heart be sated, or that by some device one seize his kingdom though it be hard to storm.

Pro. Verily I say to you, for all that I am vexed by these strong fetters, the lord of the blessed gods shall yet have need of me to make known to him the new counsel, whereby he shall be reft of sceptre and of honours. And he shall not win me with the honey-tongued enchantments of persuasion, nor will I ever, dreading his harsh threats, reveal this to him, ere that he shall have loosed me from these cruel bonds and shall be willing to do penance for this shame.

Cho. Bold art thou and yieldest nothing in thy bitter throes; thou art too free of tongue.

My heart is stirred by piercing dread; and

ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·
δέδια γὰρ ἀμφὶ σαῖς τύχαις,
πᾶ ποτε τῶνδε πόνων
χρή σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχητα γὰρ
ἤθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων· ἔμπας, οἰ᾽ω,
μαλακογνώμων
ἔσταῖ ποθ', ὅταν ταύτῃ ῥαισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργὴν
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.

ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποίῳ λαβών σε Ζεὺς ἐπ' αἰτιάματι
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτῃ λόγῳ.

ΠΡ. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε,
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,
οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρονον,
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν

189 Bothe, Heimsoeth and others. τὸ δίκαιον ἔχων Ζεὺς ἀλλ' ἔμπας οἰ᾽ω, *m.* (*M* has ἰὼ corrected to οἰ᾽ω). Brunck omits οἴω.

touching thy plight I am in fear, wondering where it is appointed thee one day to beach thy ship and see the end of these distresses: for the son of Kronos has a temper that may not be touched and a heart that is not to be moved by prayer.

Pro. I know that Zeus is harsh and keepeth the way of justice to himself; but notwithstanding he shall methinks one day wax compassionate, when that he has been broken in this way; and laying his stubborn wrath shall one day enter into bonds of fellowship with me, hastening towards my haste.

Cho. Unveil and tell us all thy story, on what charge Zeus taking thee uses thee thus despitefully with shame and bitterness; teach us, if thou art no way hindered in the telling.

Pro. Painful it is to me even to speak of this, yet pain is to keep silence, and both ways are beset with ill. When first the gods waxed wrath and strife was stirred among them,—some fain to cast out Kronos from his throne, that Zeus might reign forsooth, some on the other end intent, that Zeus might never win the lordship of the gods,—then I, albeit giving counsel

σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν·
ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν
ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.
ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις,
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
τὸ μέλλον ᾗ κραίνοιτο προὐτεθεσπίκει,
ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν
χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
κράτιστα δή μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι προσλαβόντι μητέρα
ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον
αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος
κακαῖσι ποιναῖς ταῖσδε μ' ἐξημείψατο.
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
ὃ δ' οὖν ἐρωτᾶτ', αἰτίαν καθ' ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ.

to persuade the Titans for the best, children of Ouranos and Chthon, yet could not: but setting subtle wiles at nought in their stubborn hearts, they thought to reign without a struggle and by dint of force. To me not once alone my mother Themis, and Gaia, one form with many names, had foretold what was to come, how it should be fulfilled, that not through strength nor yet by might was it appointed, but by craft, that those who won the mastery should rule. Such thoughts, when I would set them forth in words, they thought not fit so much as to regard at all. Best then of all that lay before me then it seemed to be to win my mother to me and, with his good will and mine, to take my stand by Zeus. 'Tis through my counsels that the black, deep abyss of Tartaros veils aged Kronos and those that fought with him. Thus by me succoured the king of the gods requited me with these ill penalties. There is, I know not why, this malady inborn in kingly rule, the lack of trust in friends. But be that as it may, what ye ask, on what charge he uses me despitefully, this will I clearly tell.

ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα
ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο
ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' ἀϊστώσας γένος
τὸ πᾶν ἔχρηζεν ἄλλο φιτῦσαι νέον.
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ·
ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς
τὸ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.
τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·
θνητοὺς δ' ἐν οἴκτῳ προθέμενος τούτου τυχεῖν
οὐκ ἠξιώθην αὐτός, ἀλλὰ νηλεῶς
ὧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεὴς θέα.

ΧΟ. σιδηρόφρων τε κἀκ πέτρας εἰργασμένος,
ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρηζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.

ΠΡ. καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.
ΧΟ. μή πού τι προὔβης τῶνδε καὶ περαιτέρω;
ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.

250 γ', *m.* *M* has τ'. Some MSS. θνητούς. θνητούς γε παύσας, Hermann.

As soon as he set himself upon his father's throne, straightway he allots unto the gods their several honours, and fell to ordering his kingdom. But of long-suffering man he took no thought, but was minded to sweep the whole race from sight and to create anew another one. And these things none sought to withstand save me; but I took heart: I saved mankind that they went not dashed in pieces to the place of Hades. Wherefore, I tell you, I am bowed by these afflictions, painful to suffer and pitiful to see. In pity preferring mortals, yet was I not myself accounted worthy to find this, but ruthlessly am I thus strung to harmony, a sight of shame for Zeus.

Cho. Of iron heart and wrought of stone is he whoso, Prometheus, feels not indignation at thy hardships; for me I should have chosen not to look upon this thing at all, but looking I am pained at heart.

Pro. For friends, 'tis true, I am a piteous thing to see.

Cho. Didst thou perchance go further still than this?

Pro. Aye, I stayed mortals from looking forward to their doom.

ΧΟ. τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;
ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα.
ΧΟ. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.
ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὤπασα.
ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;

ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
ΧΟ. τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν —
ΠΡ. αἰκίζεταί τε κοὐδαμῇ χαλᾷ κακῶν·

ΧΟ. οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;
ΠΡ. οὐκ ἄλλο γ' οὐδέν, πλὴν ὅταν κείνῳ δοκῇ. 260

ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ' ἥμαρτες, οὔτ' ἐμοὶ λέγειν
καθ' ἡδονήν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλου δ' ἔκλυσιν ζήτει τινά.

ΠΡ. ἐλαφρόν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'· ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
ἑκὼν ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς ἀρήγων αὐτὸς ηὑρόμην πόνους.
οὐ μήν τι ποιναῖς γ' ᾠόμην τοίαισί με 270

Cho. Finding what remedy for this disease?
Pro. I set blind hopes to dwell among them.
Cho. A great boon this that thou gavest men.
Pro. Yet more than this, I gave them fire.
Cho. What, and now have they flaming fire, the creatures of a day?
Pro. Aye, whence they shall master many arts.
Cho. Is it on such a charge that Zeus—
Pro. Uses me despitefully, and in no wise gives me respite from my ills.
Cho. And is there no end appointed of thy trouble?
Pro. No, none other is there, save when it seems good to him.
Cho. But how shall it seem good? What hope is there? Dost thou not see that thou didst err? How thou didst err not only is not sweet for me to tell, but for thee is pain. But let us pass this by, and of thy trouble seek thou some release.
Pro. Easy it is for him that keeps his foot out of the way of affliction to counsel and admonish him that fares ill; I knew all this. Of mine own will, unbidden, I erred. I will not deny it. Helping mortals I got troubles for myself. Ah, but I did not think that I should waste

κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.
καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.
πίθεσθέ μοι, πίθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταὐτά τοι πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

ΧΟ. οὐκ ἀκούσαις ἐπεθώυξας
τοῦτο, Προμηθεῦ· 280
καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον
θᾶκον πωλιποῦσ' αἰθέρα θ' ἁγνὸν
πόρον οἰωνῶν, ὀκριοέσσῃ
χθονὶ τῇδε πελῶ· τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

ΩΚ. ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρός σε, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ' οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων.
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ· 290

277 ταὐτά τοι, Hermann. ταῦτά τοι, *Mm.*

away with penalties like these on lofty crags, this lone, unneighboured rock my portion. So grieve not for my present woes: but lighting on the ground, hear the lot that now draws on, that ye may learn the whole throughout. Give ear to me, give ear, feel for him that is now in distress. Affliction in her wandering course alights now here, now there, on all alike.

Cho. To no unwilling ears thou givest this call, Prometheus. And now with nimble foot leaving my swift-sped car and the pure air, the path of birds, I will draw near unto this rugged land. I long to hear the story of thy woes from end to end.

[*The nymphs leave their car.*

Enter Okeanos on a winged steed.

Ok. I am come to thee reaching my long way's end, Prometheus, guiding this swift-winged bird without bit by my will. On thy plight I have pity, be sure. Kinship, I trow, constrains me thus, but, ties of kin apart, there is none to whom I would give greater measure than to thee. And thou shalt know this for the truth,

τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
ἐσαναγκάζει,
χωρίς τε γένους οὐκ ἔστιν ὅτῳ
μείζονα μοῖραν νείμαιμ' ἢ σοί.
γνώσῃ δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἔνι μοι· φέρε γάρ,
σήμαιν' ὅ τι χρή σοι συμπράσσειν·
οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν
ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφῖξαι καὶ ξυνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν ξυγκαταστήσαντα τὴν τυραννίδα,
οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτόν, καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω

nor is it in me idly to speak fair words. Come then, show me wherein I must help thee; for thou shalt never say that friend of thine is stauncher than Okeanos.

Pro. How now, what thing is this? What, art thou then come to look upon my troubles? How didst thou take heart to leave the stream that bears thy name and the self-wrought caves, rock-vaulted, and come unto this iron-bearing land? Hast thou really come to look upon my plight and to join in indignation at my ills? Behold a sight, me the friend of Zeus, that helped to stablish his kingdom, with what manner of afflictions of his sending I am bowed.

Ok. I see, Prometheus, aye, and am minded to counsel thee for the best, for all thy subtlety. Learn to know thyself and refashion thy ways anew, for new also is the tyrant of the gods. And if thus thou wilt vent harsh and whetted words, haply for all that he be sitting far above,

θακῶν κλύοι Ζεύς, ὥστε σοι τὸν νῦν ὄχλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινός, οὐδ' εἴκεις κακοῖς,
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἐμοί γε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι
ἐὰν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων,
σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει.
ἦ οὐκ οἶσθ', ἀκριβῶς ὢν περισσόφρων, ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται;

ΠΡ. ζηλῶ σ', ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον, μηδέ σοι μελησάτω·
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.

315 ὄχλον, Doederlein. χόλον, *M.*

Zeus will hear thee, so that thy present crowd of hardships shall seem to thee but child's play. Rather, poor wretch, put from thee the wrath that thou dost cherish and seek release from these afflictions. Time-worn it may be thou thinkest the words I say; Yet such things, Prometheus, come to be the wages of a tongue that speaks too proudly. But thou art not yet humbled, nor yieldest to thine ills, but wouldst heap others upon those thou hast. Yet thou wilt not, if thou wilt be schooled by me, thrust out thy leg against the pricks, seeing that he who rules is a harsh king, one alone, rendering account to none. So I will go now and try if haply I am able to loose thee from these pains. And be thou still, neither be overbold of tongue. Knowest thou not well, seeing thou art exceeding wise, that chastisement befalls an idle tongue?

Pro. I count thee happy in that thou standest free of blame, though thou didst dare all and share in all with me. And now let be, let it not trouble thee; for in nowise wilt thou persuade him; for he is not easy of persuasion. But look thou warily, lest thou too by thy going meet with some evil hap.

ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς·
αὐχῶ γάρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.

ΠΡ. τὰ μέν σ' ἐπαινῶ, κοὐδαμῇ λήξω ποτέ·
προθυμίας γὰρ οὐδὲν ἐλλείπεις· ἀτὰρ
μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν
ἐμοὶ, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' εἵνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
οὐ δῆτ', ἐπεί με καὶ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτειρα, δάϊον τέρας,
ἑκατογκάρανον πρὸς βίαν χειρούμενον
† Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόβον·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,

356 πᾶσι δ', Minckwitz, followed by Sidgwick. πᾶσιν ὃς ἀνέστη, Wecklein. πᾶσιν ἀντέστη, Sikes and Willson.

Ok. Far better, truly, art thou fitted to counsel thy neighbour than thyself; from deeds and not from words I judge. Yet hold me not back that am upon my way, for I am very sure that Zeus will give me this gift, to loose thee from thy pains.

Pro. For this I thank thee, and will never cease: for in good will thou art nothing wanting; yet labour not; for fruitless, nothing availing, will be thy labour, if in truth thou art bent on labour. Only be still, keeping thyself out of harm's way; for I, though I be ill-fated, would not for this sake that afflictions should fall upon as many as it might. Not so, since even Atlas' plight, my brother, distresses me, who to the westward stands, upon his shoulders bearing up the pillar of Heaven and Earth, no easy burden for his arms. And him, earth-born, that dwells within Kilikian caves, seeing, I pitied; dread monster, raging Typhon, of an hundred heads, by might laid low, that withstood all the gods, from his grim jaws hissing forth terror; and from his eyes he flashed a fierce-eyed flame, as he would sack by force the kingdom of Zeus.

ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεὶς
ἐφεψαλώθη κἀξεβροντήθη σθένος·
καὶ νῦν ἀχρεῖον καὶ παράορον δέμας
κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο·
κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ
Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον
θερμῆς ἀπλήστου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῷζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην,
ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚ. οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
ὀργῆς νοσσύσης εἰσὶν ἰατροὶ λόγοι;

ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ,
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.

[878] θερμοῖς, *m.* ἀπλάτου, Schütz.

But there came upon him a sleepless shaft of Zeus, a thunderbolt downfalling, breathing forth fire, that smote him from his proud-tongued boasting; for struck to the very heart he became as ashes and was blasted of his might. And now unprofitable and stretched at length his body lies hard by the narrows of the sea, weighed down beneath the roots of Ætna. But sitting amid the topmost peaks Hephaistos forges a molten mass whence will burst forth one day rivers of fire, preying with savage jaws on the smooth lands of fair-fruited Sicily. So shall Typho make his wrath seethe up, with shafts of hot fire-breathing spray, insatiable, for all that he was burnt to ashes by the thunderbolt of Zeus. But thou art not witless nor hast need of me to teach thee. Save thyself, as thou knowest how, and I will bear to the end my present lot until the heart of Zeus shall rest from anger.

Ok. Dost thou then not know this, Prometheus, that words are the physicians of a disordered temper?

Pro. Aye, if in season one soften the heart, nor with force keep down the swelling wrath.

ΩΚ. ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν τίνα
ὁρᾷς ἐνοῦσαν ζημίαν ; δίδασκέ με.
ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.
ΩΚ. ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν.

ΠΡ. ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε.
ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.
ΠΡ. μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ.

ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας ;
ΠΡ. τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ.

ΩΚ. ἦ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.

ΩΚ. ὁρμωμένῳ μοι τόνδ' ἐθώυξας λόγον·
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελὴς οἰωνός· ἄσμενος δέ τἂν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.

ΧΟ. στένω σε τὰς οὐλομένας τύχας, Προμηθεῦ· στρ. α.
δακρυσίστακτον ἀπ' ὄσσων,

400 Heath and others. δακρυσίστακτον δ', *Mm.* δακρυσίστακτα δ', Minckwitz.

Ok. In forethought and daring what penalty seest thou lurking? Teach me.

Pro. Over-much trouble and fond thoughtlessness.

Ok. Let me be sick of this sickness, since it profits most when one is wise-hearted to be thought unwise.

Pro. This error will seem mine.

Ok. Plainly thy speech sends me back home.

Pro. Aye, for it maybe thy lamentation over me will bring thee into enmity.

Ok. With him that newly sits on his almighty throne?

Pro. Beware of him lest one day he be vexed at heart.

Ok. Thine own ill-luck, Prometheus, is my teacher.

Pro. Away, take thyself off, keep to thy present mind.

Ok. Thou tarrest me on that already am upon my way: for my four-footed bird chafes with his wings the smooth path of air and right gladly doubtless will he bend the knee in his own stall.

[*Exit Okeanos.*

Cho. I make lament for thy deathly plight, Prometheus; shedding from mine eyes a tender stream of falling tears, with wet founts I bedew my cheek. For thus unenviably does Zeus

ῥαδινὸν λειβομένα ῥέος παρειὰν
νοτίοις ἔτεγξα παγαῖς.
ἀμέγαρτα γὰρ τάδε Ζεὺς
ἰδίοις νόμοις κρατύνων
ὑπερήφανον θεοῖς τοῖς
πάρος ἐνδείκνυσιν αἰχμάν.
πρόπασα δ' ἤδη στονόεν λέλακε χώρα· ἀντ. α.
μεγαλοσχήμονά τ' ἀρχαι-
οπρεπῆ . . . στένουσι τὰν σὰν
συνομαιμόνων τε τιμάν,
ὁπόσοι τ' ἔποικον ἁγνᾶς
Ἀσίας ἕδος νέμονται
μεγαλοστόνοισι σοῖς πή-
μασι συγκάμνουσι θνατοί.
Κολχίδος τε γᾶς ἔνοικοι στρ. β.
παρθένοι, μάχας ἄτρεστοι,
καὶ Σκύθης ὅμιλος οἵ γᾶς
ἔσχατον τόπον ἀμφὶ Μαι-
ῶτιν ἔχουσι λίμναν·
Ἀραβίας τ' ἄρειον ἄνθος ἀντ. β.
ὑψίκρημνον οἵ πόλισμα
Καυκάσου πέλας νέμονται,

401 ῥαδινὸν, *m.* ῥαδινῶν, *M.*
409 No certain emendation has been suggested for this lacuna
420 Ἀρίας, Martin, followed by many.

hold sway with laws of his own making and shows to the ancient gods an overweening rule.

Even now the whole land utters a cry of lamentation and men lament thine honour, magnificent, time-honoured, thine and thy kinsmen's. And mortals, all they that dwell in stablished homes of sacred Asia, over thy lamentable sufferings wax compassionate: And they that dwell in Kolchis' land, maidens unconquered in fight, and Skythia's hordes that inhabit Earth's uttermost part, around Maiotis' lake;

And Arabia's warlike flower, they that hold a citadel set upon a high rock, hard by Kaukasos, an hostile host, raging with sharp-pointed spears.

One other Titan god alone I saw aforetime

δάϊος στρατός, ὀξυπρῴ-
ροισι βρέμων ἐν αἰχμαῖς.
† μόνον δὲ πρόσθεν ἄλλον ἐν πόνοις στρ. γ.
δαμέντ' ἀκαμαντοδέτοις
Τιτᾶνα λύμαις εἰσιδόμαν θεόν
Ἄτλανθ' ὡς αἰὲν ὑπέροχον σθένος
κραταιὸν οὐράνιόν τε πόλον
νώτοις ὑποστενάζει. 430
βοᾷ δὲ πόντιος κλύδων ἀντ. γ.
ξυμπίτνων, στένει βυθός,
κελαινὸς Ἄϊδος ὑποβρέμει μυχὸς γᾶς,
παγαί θ' ἁγνορύτων ποταμῶν
στένουσιν ἄλγος οἰκτρόν.
ΠΡ. μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδίᾳ
σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,

425 to 436 † This cannot be construed.

The following is the reading suggested by Sikes and Willson and rendered in the translation :—

μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις
δαμέντ' ἀδαμαντοδέτοις
Τιτᾶνα λύμαις εἰσιδόμαν θεὸν,
Ἄτλαντος ἀιὲν ὑπείροχον σθένος κραταίον,
ὃς οὐράνιον πόλον
νώτοις στέγων ὑποστενάζει.

ἀδαμαντοδέτοις, Stanley and one MS. Ἄτλαντος, Hermann. <ὃς>, τε omitted after οὐράνιον, Sikes and Willson. <στέγων>, Wecklein.

in pain, laid low in cruel bonds of adamant, the mighty Atlas, ever surpassing strong, who holds upon his back the vault of Heaven and makes lament the while.

And the sea surge roars, falling in harmony; the deep laments, and the dark abysm of Hades mutters below, and the springs of pure-flowing rivers make lamentation over thy pitiable pain.

Pro. Think not I pray you that of pride and stubbornness I hold my peace; but in deep thought I am consumed at heart, seeing myself thus trampled under foot. And yet to these new gods what other than I from first to last meted out their honours? But of this I hold my peace; for I should but speak to you that know. But hear the sufferings of men, how I made them that were before as children, thoughtful and possessed of wit. And I shall

ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.
καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν;
ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι. τὰν βροτοῖς δὲ πήματα
ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δέ, μέμψιν οὔτιν' ἀνθρώποις ἔχων,
ἀλλ' ὧν δέδωκ' εὔνοιαν ἐξηγούμενος·
οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην.
κλύοντες οὐκ ἤκουον· ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν βίον
ἔφυρον εἰκῇ πάντα, κοὔτε πλινθυφεῖς
δόμους προσείλους ἦσαν, οὐ ξυλουργίαν·
κατώρυχες δ' ἔναιον, ὥστ' ἀήσυροι
μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ.
οὔτ' ἀνθεμώδους ἦρος, οὔτε καρπίμου
θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
ἔπρασσον, ἔστε δή σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,
ἐξηῦρον αὐτοῖς, γραμμάτων τε συνθέσεις,
μνήμην ἁπάντων, μουσομήτορ' ἐργάνην·
κἄζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα

speak, bearing no grudge toward men, but setting forth the kindly purport of the things I gave; who erst though looking looked in vain, and listening heard not; but like dream-shapes through the long years confounded all things heedlessly; and neither knew they houses built of brick that look toward the sun, nor the craft of carpentry; but dwelt beneath the ground, like emmets light as air, in sunless depths of caves. And sign of winter with them there was none, nor yet of flowery spring nor fruitful summer, that was sure, but without judgment they did all things until the day I showed them risings of stars and their settings hard to be discovered. And numbering too, chief among cunning arts, did I devise for them, and putting of letters together, remembrancer of all things, the skilled in craft, the muses' mother. And I first yoked beneath the yoke beasts to be obedient to the collar and the pack-saddle, that they might come to ease men of their greatest toils; and I brought beneath

ξεύγλαισι δουλεύοντα σάγμασίν θ', ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων
γένοινθ' · ὑφ' ἅρμα τ' ἤγαγον φιληνίους
ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
λινόπτερ' ηὗρε ναυτίλων ὀχήματα.
τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟ. πέπονθας αἰκὲς πῆμ' · ἀποσφαλεὶς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὥς τις, ἐς νόσον
πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἵας τέχνας τε καὶ πόρους ἐμησάμην.
τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδέν, οὔτε βρώσιμον,
οὐ χριστόν, οὔτε πιστόν · ἀλλὰ φαρμάκων
χρειᾷ κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.
τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ

[463] σάγμασιν, Pauw. σώμασιν, *M.*

the chariot horses that they brooked the rein, the pride of their luxurious wealth. And none other than I devised sea-faring ships for sailors, canvas winged. These are the arts that I, alas, devised for men, yet have not myself a wile by which I may be quit of this my present trouble.

Cho. Unmeet thy suffering; reft of thy wits thou goest astray; and, like a bad physician, falling sick, thou losest heart, and for thyself thou canst not find the drugs wherewith thou mayst be healed.

Pro. When thou hast heard me to the end thou wilt wonder more at the arts and means that I devised. The greatest this, if any man fell sick, help there was none, either in food, or ointment, or in drink; but for want of remedies they wasted all away until, that is, I showed them mixtures of mild simples, wherewith they ward off all diseases. And many were the ways of prophecy I ordered, and I first sifted from night-fantasies those which are appointed to become a waking truth, and omens from

ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν,
εὐωνύμους τε, καὶ δίαιταν ἥντινα
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ ξυνεδρίαι·
σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα
ἐχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν,
χολῆς λοβοῦ τε ποικίλην εὐμορφίαν.
κνίσῃ τε κῶλα ξυγκαλυπτὰ καὶ μακρὰν
ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην
ὦδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκόν, σίδηρον, ἄργυρον, χρυσόν τε, τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδείς, σάφ' ἴδα, μὴ μάτην φλῦσαι θέλων.
βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

ΧΟ. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ

sounds hard of understanding did I make known to them; and nicely determined both signs from meeting by the way and the flight of lonely birds of crooked talons, which were of lucky kind, and those of evil omen, and what way of life each had, what divers enmities one with another, what friendships, what foregatherings; and the smoothness of the entrails, and having what colour they would be pleasing to the gods, the lucky streakiness of gall and liver. And burning the limbs wrapped about in fat and the long chine I set men in the way of an art whose signs are hard to read; and to signs of flames I opened their eyes, that before were dim. So much for this; and below the earth blessings hidden from mankind, bronze, iron, silver, gold, who shall say he found them before me? None, I know well, who would not wish to make an idle boast. In one short word learn all at once, man's every art comes from Prometheus.

Cho. Now do not, while thou helpest men more than is meet, be heedless of thyself in thine ill

εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
λυθέντα μηδὲν μεῖον ἰσχύσειν Διός. 510

ΠΡ. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται· μυρίαις δὲ πημοναῖς
δύαις τε καμφθείς, ὧδε δεσμὰ φυγγάνω.
τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟ. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος;
ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.
ΧΟ. τούτων ἄρα Ζεύς ἐστιν ἀσθενέστερος;
ΠΡ. οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟ. τί γὰρ πέπρωται Ζηνί, πλὴν ἀεὶ κρατεῖν;

ΠΡ. τοῦτ' οὐκ ἂν ἐκπύθοιο, μηδὲ λιπάρει. 520
ΧΟ. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλα συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.

ΧΟ. μηδάμ' ὁ πάντα νέμων στρ. α.

520 One MS.; Others τουτ' οὐκέτ ἂν πύθοιο.

plight: for I am of good hope that thou shalt yet be loosed from this bondage, and shalt be no whit less strong than Zeus.

Pro. Not in this way has Fate, working to an end, appointed yet to bring these things to pass; but bowed by countless sufferings and throes, thus am I to escape from bondage. Craft is far weaker than necessity.

Cho. Who then is the helmsman of necessity?

Pro. The triple Fates and the heedful Erinyes.

Cho. Is Zeus less strong than these?

Pro. Ay, he shall surely not escape what is appointed.

Cho. Yet what is appointed Zeus, save to hold sway for ever?

Pro. Thou canst not learn this, neither importune me.

Cho. Surely it is some solemn thing that thou dost veil.

Pro. Bethink thee of some other tale, for the time is nowise come to speak of this one; rather it must be wrapped about as closely as may be, for it is by holding this safeguarded that I shall escape unseemly bonds and throes.

Cho. May Zeus that orders every lot never set his might athwart my will, nor may I be slow to

θεῖτ' ἐμᾷ γνώμᾳ κράτος
ἀντίπαλον Ζεύς,
μηδ' ἐλινύσαιμι θεοὺς ὁσίαις
θοίναις ποτινισσομένα
βουφόνοις, παρ' Ὠκεανοῦ πατρὸς ἄ-
σβεστον πόρον,
μηδ' ἀλίτοιμι λόγοις·
ἀλλά μοι τόδ' ἐμμένοι
καὶ μήποτ' ἐκτακείη.
ἁδύ τι θαρσαλέαις ἀντ. α.
τὸν μακρὸν τείνειν βίον
ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις.
φρίσσω δέ σε δερκομένα
μυρίοις μόχθοις διακναιόμενον·
.
Ζῆνα γὰρ οὐ τρομέων
ἰδίᾳ γνώμᾳ σέβῃ
θνατοὺς ἄγαν, Προμηθεῦ.
φερ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰ-
πὲ ποῦ τις ἀλκά; στρ. β.
τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης
ὀλιγοδρανίαν ἄκικυν
ἰσόνειρον, ᾗ τὸ φωτῶν

543 -ἀλέα, Verrall.

draw nigh unto the gods with holy sacrifices of slain oxen beside the path of father Okeanos that never shall run dry; and may I not offend in speech, but may this thought abide in my heart and never fade away.

A sweet thing it is to draw out the length of life with dauntless hopes, cheering the heart with bright gladness; but I tremble seeing thee consumed with countless hardships, for, not dreading Zeus, of thy self-will thou honourest mortals overmuch, Prometheus.

Now see how bootless a bene was thine, O friend. Say, where is there any succour? What help from creatures of a day? And didst thou not see the powerless impotence, like unto a dream, wherewith the blind race of man is fettered? in no wise shall the counsels of mortal men overstep the harmony of Zeus.

I learned this looking on thy deathly plight, Prometheus. And there steals into my heart this

ἄλαδν γένος ἐμπεποδισμένον; οὔποτε
. . τὰν Διὸς ἁρμονίαν
θνατῶν παρεξίασι βουλαί.
ἔμαθον τάδε σὰς προσιδοῦσ' ὀλοὰς
τύχας, Προμηθεῦ. ἀντ. β.
τὸ διαμφίδιον δέ μοι μέλος προσέπτα
τόδ' ἐκεῖνό θ' ὃ τ' ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίουν
ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον
ἔδνοις ἄγαγες Ἡσιόναν
πείθων δάμαρτα κοινόλεκτρον.
ΙΩ. τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον;
τίνος ἀμπλακίας ποινὰς ὀλέκῃ;
σήμηνον ὅποι
γῆς ἡ μογερὰ πεπλάνημαι.
ἆ ἆ.
χρίει τις αὖ με τὰν τάλαιναν οἶστρος,
εἴδωλον Ἄργου γηγενοῦς—ἄλευ', ἆ Δᾶ—
τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων,
ὃν οὐδὲ κατθανόντα γαῖα κεύθει,
ἀλλ' ἐμὲ τὰν τάλαιναν

556 τόδ' εκεῖνο θ' ὃ τ', Victorius. ἐκεῖν' ὅτε τότ', *M.*

air, how different from that I sang as bridal hymn about thy bath and bed for joy of wedlock, when thou didst lead Hesione, our father's child, with wedding gifts winning her for thy wife to share thy bed.

Enter Io.

Io. What land? What race? Who shall I say is this I see in bonds of rock, storm-beaten? In penance for what sin art thou destroyed? Tell to what part of earth I, hapless maid, have wandered.

Ah, ah, again some gadfly stings me, unhappy me, the shade of earth-born Argos, —keep him away, O earth—for I see the herdsman of a myriad eyes. And he draws on with cunning eye, whom even in death earth hides not. But passing from the nether world he hounds me on, unhappy maid, and makes me wander fasting along the sea-sand. While in accompaniment sounds

ἐξ ἐνέρων περῶν κυναγεῖ, πλανᾷ
τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.
ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ στρ.
ἀχέτας ὑπνόδοταν νόμον· ἰὼ ἰώ, πόποι
ποῖ μ' ἄγουσ' <ὦ πόποι> τηλέπλανοι πλάναι;
τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε
ταῖσδ' ἐνέζευξας εὐρὼν ἁμαρτοῦσαν ἐν
πημοσύναις, ἐή,
οἰστρηλάτῳ δὲ δείματι δειλαίαν 580
παράκοπον ὧδε τείρεις;
πυρί <με> φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις δάκεσι δὸς βοράν,
μηδέ μοι φθονήσῃς
εὐγμάτων, ἄναξ.
ἄδην με πολύπλανοι πλάναι
γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα
πημονὰς ἀλύξω.
κλύεις φθέγμα τᾶς βουκέρω παρθένου;
ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης
τῆς Ἰναχείας; ἢ Διὸς θάλπει κέαρ 590
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται.

572 κυναγεῖ, Hermann. κυνηγετεῖ, *Mm.* κυναγετεῖ, Brunck.
574 κηρόπακτος, Meineke.
576 <ὦ πόποι> Sidgwick.
579 πημοσύναις, Hermann. πημοναῖσιν, *Mm.*

the shrill pipe, wax-wrought, a strain that lulls to sleep. Ah me, ah me and shame! whither lead they me, my far-wandering wanderings? Wherein, O son of Kronos, wherein foundst thou me erring, that thou didst yoke me unto these afflictions, alas, and dost thus wear a poor maid to madness with fear of the gadfly's sting?

Burn me with fire, or cover me with earth, or give me as prey to the monsters of the sea, neither grudge me my prayers, O king. Enough have my far-wandering wanderings tried me, neither can I learn by what way I shall escape from my afflictions. Hearest thou the voice of the cow-horned maid?

Pro. Ay, truly, I hear the maiden driven of the gadfly, daughter of Inachos, that kindles the heart of Zeus with love, and now, hated of Hera, is by sore constraint tried in too lengthy races.

ΙΩ. πόθεν ἐμοῦ συ πατρὸς ὄνομ' ἀπύεις; ἀντ.
εἰπέ μοι τᾷ μογερᾷ, τίς ὢν, τίς ἄρα μ' ὦ τάλας,
τὰν ταλαίπωρον ὧδ' ἔτυμα προσθροεῖς,
θεόσυτόν τε νόσον ὠνόμασας,
ἃ μαραίνει με χρίουσα κέντροις, ἐή,
φοιταλέοις, ἐή.
σκιρτημάτων δὲ νήστισιν αἰκίαις
λαβρόσυτος ἦλθον, <Ἥρας> 600
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-
δαιμόνων δὲ τίνες οἵ, ἐή,
οἵ' ἐγὼ μογοῦσιν;
ἀλλά μοι τορῶς
τέκμηρον ὅ τι μ' ἐπαμμένει
παθεῖν, τί μῆχαρ, ἢ τί φάρμακον νόσου;
δεῖξον, εἴπερ οἶσθα·
θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ.

ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρῄζεις μαθεῖν,
οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ, 610
ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.
πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.

ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡ. ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.

598 κέντροις, ἐή, Sikes and Willson. κέντροισι, *Mss.*
600 <Ἥρας> Hermann.

Io. Whence utterest thou my father's name? Tell me, a hapless maid, who in sooth thou art. Woe's thee, that thou dost thus truly call by name a maid long-suffering, and dost name the god-sent sickness that wastes me, goading me, alas, with maddening pricks.

On-bounding with cruel hunger pangs, swift-sped I came, brought low by the angry wiles of Hera. And who of the ill-starred are there, alas, who suffer hardships like to mine? but do thou clearly tell me what is yet in store for me to bear, what help, what remedy there is for my disease. Reveal it, since thou knowest. Speak, tell it to the maiden of the luckless wanderings.

Pro. I will tell thee clearly all that thou wouldst learn, not weaving riddles, but in simple speech, even as it is just to open the lips to friends. Thou seest him that gave fire to men, Prometheus.

Io. O thou that hast shown thyself a blessing to all mortal men alike, hapless Prometheus, in penalty for what art thou thus afflicted?

Pro. But newly have I ceased making lament over my pains.

ΙΩ. οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;
ΠΡ. λέγ' ἥντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.

ΙΩ. σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασε.
ΠΡ. βούλευμα μὲν τὸ Διὸν, Ἡφαίστου δὲ χείρ.
ΙΩ. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις;
ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσας μόνον.
ΙΩ. καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ. μή τοί με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.
ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;
ΠΡ. φθόνος μὲν οὐδείς, σὰς δ' ὀκνῶ θράξαι φρένας.

ΙΩ. μή μου προκήδου μᾶσσον ὡς ἐμοὶ γλυκύ.
ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δή.

ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.

617 ἂν, Brunck. οὖν, *M.* 621 σαφηνίσας, Linwood. σαφηνίσαι, *M.*
626 τοῦδέ σοι, Turnebus. τοῦδε τοῦ, *M.*

Io. Wilt thou then not grant this other boon to me?

Pro. Say what boon thou askest: for thou shalt learn all of me.

Io. Tell me who nailed thee in the gorge?

Pro. The will of Zeus, Hephaistos' hand.

Io. For what sins dost thou penance?

Pro. Thus much alone suffices that I tell thee.

Io. Yea, more than this, show the end of my wandering, what end shall be appointed my long-suffering.

Pro. Not to learn this is better for thee than to learn.

Io. Yet hide not from me that which I must suffer.

Pro. Nay, it is not that I grudge thee this boon.

Io. Why then dost thou delay to tell the whole?

Pro. Ill-will is there none, but I am loth to confound thy wits.

Io. Be not mindful of me more than is my pleasure.

Pro. Since thou art bent on it, I needs must speak. Hear then.

Cho. Ah, but not yet; grant me too a meed of pleasure. Let us first ask of her disease, herself recounting her deathful lot; and for the rest of her troubles let her be taught of thee.

ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός·
ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπου μέλλοι τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή. 640
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῄζετε
πεύσεσθε· καίτοι καὶ λέγουσ' ὀδύρομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
ἀεὶ γὰρ ὄψεις ἔννυχοι πωλεύμεναι
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν
λείοισι μύθοις· Ὦ μέγ' εὐδαίμον κόρη,
τί παρθενεύει δαρόν, ἐξόν σοι γάμου
τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύπριν 650
θέλει· σὺ δ', ὦ παῖ, μὴ ἀπολακτίσῃς λέχος
τὸ Ζηνός, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρός,
ὡς ἂν τὸ Διὸν ὄμμα λωφήσῃ πόθου.
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
ξυνειχόμην δύστηνος, ἔστε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ

Pro. Io, it is thy task to render these a service, both for all else and that they are thy father's sisters; since to lament and to bewail one's lot there where one thinks to win a tear from those that hearken is time well spent.

Io. I know not how I may set your will aside; and in clear speech ye shall learn all that which ye desire. Yet it is pain even to tell of my god-sent storm of ills and the marring of my form, whence it fell unto my hapless lot. Ever would nightly fantasies, haunting my maiden chamber, beguile me with smooth speech: O thrice happy maiden, why keepest thou all too long thy virgin state, when it is thine to make a glorious marriage? For Zeus is kindled by a shaft of longing shot from thee, and fain would join with thee in love: and do thou, child, spurn not the bed of Zeus, but hie thee to the deep meadow of Lerna, the flocks and ox-stalls of thy father, that the eye of Zeus may rest from longing. By such dreams was I, alas, beset throughout whole nights, until such time as I took heart to tell my father of my night-seen dreams. And he fell to sending to Pytho and Dodona-wards many messengers

δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.
ἦκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους.
τέλος δ' ἐναργὴς βάξις ἦλθεν Ἰνάχῳ,
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ,
ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὅροις·
κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
κεραυνόν, ὃς πᾶν ἐξαϊστώσοι γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν
ἐξήλασέν με κἀπέκλῃσε δωμάτων
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἦσαν, κεραστὶς δ', ὡς ὁρᾶτ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι
ἦσσον πρὸς εὔποτόν τε Κερχνείας ῥέος
Λέρνης τε κρήνην· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος
τοῦ ζῆν ἀπεστέρησεν· οἰστροπλὴξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.

that he might learn by what deeds or speech it was appointed him to do pleasure to the gods. And they came back bearing oracles of riddling tongue, dark and subtly spoken. But at the last there came a plain word unto Inachos, clearly bidding and enjoining him to thrust me forth from out my home and country, to roam at large at the uttermost bounds of earth. And if he would not, there should come from Zeus a flaming bolt that should sweep all his race from sight. Won by such prophecies of Loxias he drove me forth and shut me out from home, he loth as I; but the curb of Zeus constrained him perforce to do this thing. And straightway were my form and wits distorted; and horned, as ye see, stung by the sharp-mouthed gadfly, with frantic bound I made speed to the fresh-flowing stream of Kerchneia and to Lerna's spring; while the earth-born herdsman, Argos, with untempered wrath followed hard upon, watching with myriad eyes my every step.

But sudden doom, unlooked for, robbed him of life; yet I, stung of the gadfly, with a god-sent scourge am driven from land to land. Thou

κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ τι
λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας
ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
αἴσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟ. ἔα, ἔα· ἄπεχε, φεῦ.
οὔποθ' <ὧδ'> οὔποτ' ηὔχουν ξένους
μολεῖσθαι λόγους ἐς ἀκοὰν ἐμάν,
οὐδ' ὧδε δυσθέατα καὶ δύσοιστα
πήματα λύματα, δείματ' ἀμφά-
κει κέντρῳ ψύχειν ψυχάν
ἰώ, ἰώ, μοῖρα, μοῖρα,
πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς.

ΠΡ. πρῴ γε στενάζεις καὶ φόβου πλέα τις εἶ·
ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.

ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τορῶς.

ΠΡ. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα·

688 οὔποθ' <ὧδ'> Wecklein.

691 δείματ' ἀμφήκει κέντρῳ ψύχειν ψυχὰν ἐμάν, *M.* Most editors omit ἐμάν.

hearest my past; and if thou canst tell what troubles are in store make them known; neither in pity fire me with false speech: for feigned words I account as foulest ill.

Cho. O forbear, alas. Never, never thought I such strange words would come unto my hearing, nor that affliction, distraction and distress, thus ill to look upon and ill to bear, would chill my soul with two-edged goad. Ah me, fate, fate, I shudder as I look on Io's plight.

Pro. Full soon thou makest lamentation, and art as one full of fear; forbear till thou hast learned that too which is to come.

Cho. Speak, teach us to the full; to the sick it is sweet I ween clearly to foreknow the pain that is to come.

Pro. Lightly ye won from me your first desire, for ye would fain first learn of her the story of her trouble; hear now the rest, what sufferings it is appointed for this maid to bear at Hera's hands; and do thou, seed of Inachos, lay up my words in thy heart, that thou mayst learn to the full the ends of thy way. First turning

σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις,
ἑκηβόλοις τόξοισιν ἐξηρτυμένοι·
οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις πόδας
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή·
ἀνήμεροι γάρ, οὐδὲ πρόσπλατοι ξένοις.
ἥξεις δ' Ὑβριστὴν ποταμόν, οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾶν,
πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὀρῶν
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἥξεις στυγάνορ', αἳ Θεμίσκυράν ποτε
κατοικιοῦσιν ἀμφὶ Θερμώδονθ', ἵνα
τραχεῖα πόντου Σαλμυδησσία γνάθος

712 πόδας, Turnebus. ἀλλ' ἁλιστόνοις γύποδας, *Mm.* ἀλλὰ γυῖ', Hermann.

thyself hence towards the rising of the sun, tread lands unploughed; and thou shalt come unto the wandering Skythians, who dwell in wattled huts raised from the ground on cars with well-wrought wheels, armed with far-shooting bows; whom draw not near, but skirting the surf-beaten shores of sea pass out from the land. And on thy left hand dwell the Chalybes, workers in iron, of whom thou must beware; for they are wild nor meet for strangers to draw near. And thou shalt come unto the river Hybristes, not misnamed, which cross not, for it is not easy of crossing, till thou come to Kaukasos itself, highest of mountains, where the river pours forth its might from its very brows. And it is appointed thee, crossing peaks that are neighbours to the stars, to go towards the southern path, where thou shalt come unto the host of Amazons, man-haters, who shall one day make their home in Themiskyra round about Thermodon, where is a rugged inlet of the sea, Salmydessos, inhospitable to sailors, stepmother of ships; and they shall set thee on thy way and that right gladly; and

ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν·
αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ
λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν.
ἔσται δὲ θνητοῖς εἰς ἀεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον
ἤπειρον ἥξεις Ἀσιάδ'. ἆρ' ὑμῖν δοκεῖ
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος· οὓς γὰρ νῦν ἀκήκοας λόγους
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίοις.

ΙΩ. ἰώ μοί μοι, ἐή.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟ. ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;

ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδοι σκήψασα τῶν πάντων πόνων

thou shalt come to the Kimmerian straits hard by the very harbour gates that grant but narrow passage; which quitting in good heart, thou must pass out through the Maiotic strait. And there shall be among mortal men great talk for all time of thy wayfaring, and Bosphoros shall be called after thy name. And leaving Europe's plains thou shalt come unto the land of Asia. Do ye not see that the tyrant of the gods is violent in all alike? for he, a god, being fain to wed with this mortal maid, hath laid these wanderings upon her; and cruel is the wooer thou hast got, O maiden, for thy hand in marriage; for the tale that thou hast newly heard thou must deem not yet begun.

Io. Ah me, alas, alas.

Pro. Again dost cry aloud and deeply sigh? What, prithee, wilt thou do when thou shalt learn the ills to come?

Cho. And wilt thou really tell her of affliction still to come?

Pro. Ay, a very wintry sea of baneful woe.

Io. Then what gain is it for me to live? Nay, why did I not fling myself forthwith from off this rugged rock, that falling on the plain I had

ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν,
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
ΙΩ. ἦ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία;
ΠΡ. ἥδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.

ΙΩ. πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς;

ΠΡ. ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν πάρα.

ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;

ΠΡ. πρὸς αὐτὸς αὑτοῦ κενοφρόνων βουλευμάτων.
ΙΩ. ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.
ΠΡ. γαμεῖ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ.

ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητόν, φράσον.
ΠΡ. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.

ΙΩ. ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;

been quit of all my pains? Better once for all to die than to fare ill all one's days.

Pro. Ill wouldst thou bear my trouble for whom death is not fated, for that would have been release from my afflictions; but now no end is set for me of hardships, until that Zeus is cast out from his tyranny.

Io. Will Zeus then one day be cast out from rule?

Pro. Thou wouldst be glad, I think, to look on this ill-fortune.

Io. Aye, surely should I, that fare ill at Zeus's hands.

Pro. Since then these things are so, it is thine to learn.

Io. By whom shall he be bereft of his tyrant's sceptre?

Pro. By his own hand, by his own empty counsels.

Io. In what way? Tell if there be no let.

Pro. He shall make a marriage such as he shall one day rue.

Io. Of the gods or mortal? Speak if it may be told.

Pro. What would you with it? for this may not be told in words.

Io. Is it by his wife that he is to be driven from his throne?

ΠΡ. ἦ τέξεταί γε παῖδα φέρτερον πατρός.

ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;
ΠΡ. οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς. 770

ΙΩ. τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός;

ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.
ΙΩ. πῶς εἶπας; ἦ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;

ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.

ΙΩ. ἦδ' οὐκέτ' εὐξύμβλητος ἡ χρησμῳδία.
ΠΡ. καὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ζήτει πόνους.

ΙΩ. μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.
ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.
ΙΩ. ποίοιν; πρόδειξον αἱρεσίν τ' ἐμοὶ δίδου.

ΠΡ. δίδωμ'· ἑλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι 780
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.

ΧΟ. τούτων σὺ τὴν μὲν τῆδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσῃς λόγου·

[783] λόγου, Elmsley. λόγους, *M.*

Pro. Ay, for she shall bear a son better than his father.

Io. And has he no way to turn this lot from him?

Pro. No, surely: save haply if I were loosed from bondage.

Io. Who then is he that shall unloose thee against the will of Zeus?

Pro. One of thine offspring is appointed to be he.

Io. What sayest thou? shall child of mine release thee from thine ills?

Pro. Ay, third in descent and ten generations besides.

Io. This oracle is no longer easy of understanding.

Pro. And seek not thou to learn thine own pains either to the full.

Io. Do not, while proffering me a boon, withhold it.

Pro. Of two tales I will give thee either one.

Io. Of what two? Tell me first and grant me choice.

Pro. I grant it; choose whether I shall plainly tell thee of thy pains that are to come or of him that shall unloose me.

Cho. Of these do thou vouchsafe to grant one boon to her and one to me, neither grudge me the tale: and unto her tell what wandering is yet

καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.
ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῄζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον, ἠπείρων ὅρον,
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς

.

πόντου περῶσα φλοῖσβον, ἔστ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι,
μονόδοντες, ἃς οὔθ' ἥλιος προσδέρκεται
ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἃς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς.
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω.
ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·
ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
γρῦπας φύλαξαι, τόν τε μουνῶπα στρατὸν
Ἀριμασπὸν ἱπποβάμον', οἳ χρυσόρρυτον

798 *M.* If retained, lacuna must be assumed after 791.

in store and unto me him that shall loose thee; for this I crave.

Pro. Since ye are bent on it I will not gainsay to tell you all, even as much as ye desire. To thee first, Io, will I tell of weary wandering; which write thou on the mindful tablets of thy heart. When thou hast crossed the stream, boundary of mainlands, toward the flaming dawn, sun-trodden . . . crossing the roaring sea, till thou art come unto the Gorgon plains of Kisthene, where Phorkis' daughters dwell, three ancient maidens, swan-shaped, having one eye for all, with but one tooth, whom neither sun looks on with his rays nor ever moon by night. And hard by them their three winged sisters of the snaky locks, Gorgons, hated of men, on whom no mortal shall set eyes and live. Such is the guard I tell thee of. But hear of another monstrous sight. For of the sharp-beaked . . . hounds of Zeus beware, the griffins, and of the one-eyed host of the Ari-

οἰκοῦσιν ἀμφὶ ναῦμα Πλούτωνος πόρου·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις, κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
τούτου παρ' ὄχθας ἕρφ', ἕως ἂν ἐξίκῃ
καταβασμόν, ἔνθα Βυβλίνων ὀρῶν ἄπο
ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.
οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι.
τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπανδίπλαζε, καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟ. εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,
λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥνπερ αἰτούμεσθα· μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω,

maspians, horsemen that dwell around the stream that flows with gold, Plouton's path; these draw not near. And thou shalt come unto a far-off land, a swarthy race, who dwell about the sources of the sun, where is the river Aithiops. Keep on along its banks; until thou come unto a falling torrent whence from the Bybline mountains Nile sends forth his fresh and sacred stream. And this shall set thee on thy way to the three-cornered land of Nile, where at last it is appointed to thee, Io, and thy children to establish thy distant habitation. If aught of this thou findest dim and hard of understanding, turn to it once again and clearly learn the whole; for I have more leisure than I would.

Cho. If thou hast aught still left to tell, or passed by in the telling, of her deathful wandering, speak on: but if thou hast said all, to us now grant the boon we ask; thou rememberest maybe.

Pro. She has heard the story of her journeying to the end. But that she may know she has not given ear to me in vain, I will tell what hardships she has borne ere she came here,

τεκμήριον τοῦτ' αὐτὸ δοὺς μύθων ἐμῶν.
ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γάπεδα,
τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα
μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ' ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
μέλλουσ' ἔσεσθαι—τῶνδε προσσαίνει σέ τι;—
ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ἦξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται,
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενός,
ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,
ἐς ταὐτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος.
ἔστιν πόλις Κάνωβος ἐσχάτη χθονός,

829 γάπεδα Porson. δάπεδα *M.*

giving this same as witness of my words. The most part of the story then I will leave out and will pass to the very end of thy wanderings. Now when thou camest to the Molossian plains and round about Dodona of the lofty ridge, where is the prophetic seat of Thesprotian Zeus, and a marvel past belief, the talking oaks, by which thou clearly and in no wise in riddling speech wast hailed the glorious wife of Zeus, that was to be—doth aught of this stir memories?—thence driven by the gadfly thou spedst along the way beside the sea toward the great gulf of Rhea, whence thou art sore driven in thy backward course; and throughout the time to come that inlet of the sea, know well, shall be called Ionian, as a remembrance of thy wayfaring to all mankind. This is a sign for thee of my wit, that it sees somewhat more than is made manifest.

And the rest to you and her alike I will set forth now that I have come unto the self-same track of my former tale. There is a city Kanobos, farthest of earth, hard by the very mouth and bar of Nile: there at last Zeus is to make thee of sound mind, stroking thee with

Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.
ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
τέξεις κελαινὸν Ἔπαφον, ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα.
πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
θηλύσπορος, φεύγουσα συγγενῆ γάμον
ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουσι θηρεύσοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται, θηλυκτόνῳ
Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.
τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μίαν δὲ παίδων ἵμερος θέλξει τὸ μὴ
κτεῖναι σύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.

hand that brings no fear, and only touching thee. And thou shalt give birth to swarthy Epaphos named from the begetting of Zeus, and he shall harvest all the land watered by Nile's broad stream. And the fifth generation from him, an house of fifty children, shall once more come to Argos, not of their own will, a band of women, fleeing a kindred marriage with their cousins. But these, with passion in their hearts, falcons not far left behind of doves, shall come to seek wedlock that should not be sought, but God shall grudge them their brides. And the Pelasgian land shall harbour them, when that their kinsmen have been laid low by Ares in death dealt boldly by a woman's hand in the watches of the night; for each wife shall rob her lord of life, dyeing in his throat a two-edged sword. In such wise may Love come upon my enemies. But one of the maidens love shall melt so that she shall not kill her husband, but shall be blunted of her purpose: and one of two things she shall choose, to be called a coward rather than death-stained. She shall give birth unto a race of kings in Argos. It needs a long tale to tell this story

μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς.
σπόρος γε μὴν ἐκ τῆσδε φύσεται θρασύς,
τόξοισι κλεινός, ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπη, ταῦτα δεῖ μακροῦ λόγου
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ. ἐλελεῦ, ἐλελεῦ·
ὑπό μ' αὖ σφάκελος καὶ φρενοπληγεῖς
μανίαι θάλπουσ', οἴστρου δ' ἄρδις
χρίει μ' ἄπυρος·
κραδία δὲ φόβῳ φρένα λακτίζει·
τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι πταίουσ' εἰκῇ
στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟ. ἦ σοφός, ἦ σοφός ἦν στρ.
ὃς πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσσᾳ διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ,
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων,
μήτε τῶν γέννᾳ μεγαλυνομένων,
ὄντα χερνήταν ἐραστεῦσαι γάμων.

871 σπόρος, Sikes and Willson. σπορᾶς, *M.*

clearly to the end. Howbeit of her there shall be raised up seed, bold, famed for bowmanry, that shall loose me from these pains. Such was the oracle my aged mother recounted to me, Titan Themis; but how and in what way needs a long tale to tell and it shall no whit profit thee though thou learned it to the full.

Io. On, onward! Again a spasm and distracting throes of madness burn me and the gadfly's prick, forged not with fire, stings me; and my heart for fear knocks at my breast; my eyes roll round and round and away from my course I am borne by frenzy's raging blast, and gone the mastery of my tongue; and troubled words at random stumble against the waves of baleful doom.

Cho. Wise, very wise, was he that first weighed this in his heart and gave it utterance with his tongue, to wed after one's own degree is best by far, and for him that is a handicraftsman not to desire marriage either with them that puff themselves up with riches, or them that pride themselves on birth.

μήποτε, μήποτέ μ', ὦ ἀντ.
<πότνιαι> Μοῖραι, λεχέων Διὸς εὐνά-
τειραν ἴδοισθε πέλουσαν.
μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ.
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς ἀμαλαπτομέναν
δυσπλάνοις Ἥρας ἀλατείαις πόνων. 900
ἐμοὶ δέ γ' ὅτε μὲν ὁμαλὸς ὁ γάμος ἄφοβος, ἐπῳδ.
μηδὲ κρεισσόνων θεῶν
ἔρως ἄφυκτον ὄμμα προσδράκοι με.
ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα πόριμος,
οὐδ' ἔχω τίς ἂν γενοίμαν·
τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν ὅπᾳ φύγοιμ' ἄν.

ΠΡ. ἦ μὴν ἔτι Ζεύς, καίπερ αὐθάδης φρενῶν,
ἔσται ταπεινός, οἷον ἐξαρτύεται
γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ 910
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπιτνων ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν

897 <ποτνιαι> Winckelmann.
899 ἀμαλαπτομέναν, Weil. γάμῳ δαπτομέναν, *M.* δαμαλιζομέναν, Haines. μέγα δαπτομέναν, Schütz.
901 ἐμοὶ δέ γ' ὅτε, Hermann. ἐμοὶ δ' ὅτι μὲν ὁμαλὸς ὁ γάμος | ἄφοβος ὁν δέδια, *M.* ὁν δέδια probably a gloss on ἄφοβος.

Never, never, awful Fates, may ye see me become the sharer of the bed of Zeus: neither may I draw nigh in wedlock any of the gods of heaven, for I am afraid as I behold the maiden Io, no lover of her lord, crushed by wild, pain-fraught wanderings of Hera's sending.

But for me, when marriage is well matched it has no fears; but never may the love of mightier gods look on me with glance from which is no escape. This, this is a war that is not to be waged, rich in resourcelessness. Nor know I what would become of me, for I see not how I might flee from the purpose of Zeus.

Pro. Verily I say to you that Zeus, though he be of a froward mind, shall yet be humbled, seeing that he is making ready to enter into such wedlock as shall cast him forth into darkness from his tyranny and throne: and the curse of his father Kronos shall then at last be wholly brought to pass that he uttered when he was cast out from his ancient throne. Out of hardships such as these shall none of the gods be able clearly to make known to him a way, save me. I know this and I know the way.

δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς·
ἐγὼ τάδ' οἶδα, χῷ τρόπῳ. πρὸς ταῦτά νυν
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστός, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται
ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρεῖσσον' εὑρήσει φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν νόσον,
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟ. σύ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.

ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι, λέγω.

ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα;

ΠΡ. καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους.

ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

ΠΡ. τί δ' ἂν φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;

Therefore now let him boldly sit trusting in his thunderclaps in air and brandishing in his hands his fire-breathing bolt: for no whit shall these avail to keep him from falling in dishonour a fall insufferable. Such a wrestler, a prodigy most hard to cope withal, is he now making ready for himself with his own hand, as in good truth shall find a flame stronger than the fire-bolt in a mighty crash surpassing thunder; and the plague of sea that shakes the earth, the trident, Poseidon's spear, shall he shiver. And when that he hath stumbled on this ill he shall learn how far are rule and slavery asunder.

Cho. Surely it is thine own desire that thou mouthest against Zeus.

Pro. I tell that which shall come to pass and that which I wish besides.

Cho. What, must we look for one to master Zeus?

Pro. Ay, he shall have pains harder to rid him of than these.

Cho. And art thou not afraid flinging forth words like these?

Pro. Why should I fear that am not fated to die?

ΧΟ. ἀλλ' ἆθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι.

ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι.

ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεί.
ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

ΕΡ. σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ' εἰς θεοὺς ἐφημέροις
πορόντα τιμάς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ' οὕστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς
ὁδούς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

948 πρὸς ὧν, Elmsley. πρὸς ὧν τ', *Mm.*

Cho. But he may lay on thee a task yet more grievous than this.

Pro. Then let him do it; nought comes to me unlooked for.

Cho. They that do reverence to Adrasteia are wise.

Pro. Do honour, offer prayers, fawn upon him that for the moment is in power; but for me, my care for Zeus is less than nothing. Let him do, let him hold sway for this short time even as he will; for it is not long that he shall rule the gods.

But stay, for I see here the messenger of Zeus, the servant of the new-made king; surely he hath come to bring some news.

Enter Hermes.

Her. Thou there, the wiseacre, that art overbitter in thy bitterness, that sinnedst against the gods, in that thou gavest honours unto creatures of a day, the thief of fire I mean. The father bids thee tell of the marriage that thou makest thy boast, by which he is to be cast forth from power; and this too not in riddles, but every whit tell out. Neither, Prometheus, lay on me a double journey: thou seest that Zeus is not softened by a bearing such as thine.

ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ἠσθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς;
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
τάσδ' ἐς σεαυτὸν πημονὰς καθώρισας.
ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
ΕΡ. κρεῖσσον γάρ, οἶμαι, τῇδε λατρεύειν πέτρᾳ
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

ΠΡ. οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.
ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
ΠΡ. χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.
ΕΡ. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ;

[965] τάσδ' ες σεαυτὸν . . . καθώρισας, Sikes and Willson. καθώρ' οσας, *M.* καθώρμισας, many editors.

Pro. High sounding, truly, and full of pride is thy speech, for an underling of the gods. New is the sway ye newly hold and ye think forsooth to dwell in citadels that know no sorrow. Have I not seen two tyrants cast out thence? ay, and a third, him that now is lord, shall I behold, most basely and most speedily. Does it look to thee that I have any fear or cringe before the new-made gods? Far, ay, very far am I from that. So quickly tread again the road thou camest, for thou shalt learn nothing of what thou askest me.

Her. Yet by such stubborn ways even before thou didst mark out these troubles for thyself.

Pro. For thy slavery be sure I would not change my evil fortune, no, not I.

Her. For it is better, I ween, to be a slave unto this rock than to be trusted messenger to father Zeus.

Pro. It is meet thus to wreak insults on the insolent.

Her. It seems that thou dost revel in thy present lot.

Pro. Revel? May I see mine enemies thus revelling. I count thee of their number.

Her. What, dost thou blame me too in part for thy distresses?

ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.
ΠΡ. νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡ. εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.

ΠΡ. ὤμοι.
ΕΡ. τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται.
ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.

ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.
ΠΡ. σὲ γὰρ προσηύδων οὐκ ἄν ὄνθ' ὑπηρέτην.

ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.

ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.
ΕΡ. ἐκερτόμησας δῆθεν ὥστε παῖδά με.

ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα;
οὐκ ἔστιν αἴκισμ' οὐδὲ μηχάνημ' ὅτῳ
προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε,
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.

[986] ὥστε παῖδά με, Hermann. ὡς παῖδά με, *M*, etc. ὡς παῖδ' ὄντα με, *m*.

Pro. In one word I hate all the gods, all they that, prospering, unrighteously entreat me ill.

Her. I hear thee raving with no light disease.

Pro. Diseased I may be, if it be disease to hate one's enemies.

Her. Thou wouldst be past bearing, shouldst thou fare well.

Pro. Alas.

Her. Zeus knows not that word.

Pro. But Time as he grows old teaches all things to the full.

Her. Why, look, not yet hast thou learned to be wise.

Pro. Nay, else had I not held parley with thee that art an underling.

Her. It seems thou wilt tell nothing of that the father asks.

Pro. Nay, I would pay him the grace that I owe.

Her. Thou floutest me forsooth as though I were a child.

Pro. Why, art thou not a child and yet more witless than a child, if thou lookest to learn aught from me? There is no threat, nay, or trick by which Zeus shall incline me to tell this thing, before my galling bonds are loosed. Wherefore let blazing fire be hurled and with

πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ', ὥστε καὶ φράσαι
πρὸς οὓ χρεών νιν ἐκπεσεῖν τυραννίδος.

ΕΡ. ὅρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.

ΠΡ. ὤπται πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι,
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει λιταῖς
ἐμαῖς· δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει.
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι·
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖζον σθένει.
σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,

white-winged snow and thunder-bursts beneath the earth let him confound all things and make them troubled; for nought of this shall bend me that I so much as tell by whom it is appointed that he be cast out from his tyranny.

Her. See now if this seems helpful to thee.

Pro. Long, long since was this thing seen and planned.

Her. Thou fool, bring thyself at last to take wise thought in face of thy present sufferings.

Pro. Thou dost trouble me in vain as who should beguile a wave of the sea. Let it never come into thy heart that I, fearing the will of Zeus, shall turn woman-hearted and shall importune him I greatly hate with womanish upliftings of my hands to loose me from these bonds. Very far am I from that.

Her. It seems, though I say on and on, I shall yet speak in vain. For thou art nothing melted nor yet softened by my prayers; but taking the bit between thy teeth like a foal, new-yoked, dost chafe and pull against the rein. Ah, but thy vehemence rests upon an impotent device, for stubbornness, to one that counsels ill, has of itself least strength of all

οἷός σε χειμὼν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σόν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου
ἄψορρον ἥξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων, δαφοινὸς αἰετός, λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἕρπων δαιταλεὺς παννήμερος,
κελαινόβρωτον δ' ἧπαρ ἐκθοινάσεται.
τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἄν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἅιδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος,
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Διὸν, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἄμεινον ἡγήσῃ ποτέ.

1081 ἐτήτυμος, Hartung.

things. But look thou, if thou pay no heed unto my words, how great a storm and monster wave of ills shall come upon thee that thou canst not flee: for first with thunder and with bolts of fire shall the father rend this rugged gorge in sunder and shall hide thy body, and an arm of rock shall bear thee up. And when thou hast brought to an end long length of time thou shalt come back to light; and the winged hound of Zeus, I tell thee, a blood-red eagle, shall fiercely tear thy body, limb-meal, into great strips, coming, a guest unbidden, the livelong day, and shall sup off thy liver till it be gnawed to blackness. Of hardships such as these look not thou for any end, till some god appear to take thy pains upon himself and will to go to rayless Hades and the dusky depths round Tartaros. Therefore advise thee, since this is no feigned vaunt, but all too clearly spoken; for the mouth of Zeus knows not how to utter falsehood, but shall bring every word to pass: and be thou wary and take heed, neither think that stubbornness is ever better than good counsel.

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πιθοῦ· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας
ὅδ' ἐθώυξεν· πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω βροντῇ σφακέλῳ τ'
ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγχώσειεν τῶν τ' οὐρανίων
ἄστρων διόδους· ἔς τε κελαινὸν
Τάρταρον ἄρδην ῥίψειε δέμας
τοὐμὸν ἀνάγκης στερραῖς δίναις·
πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων
βουλεύματ' ἔπη τ' ἔστιν ἀκοῦσαι.
τί γὰρ ἐλλείπει μὴ οὐ παραπαίειν
ἢ τοῦδ' εὐχή; τί χαλᾷ μανιῶν;
ἀλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις

1056 ἢ τοῦδ' εὐχή, Winckelmann. ἢ τοῦδ' ἐυτυχῆ, *M.*

Cho. To us it seems that Hermes speaks not amiss, in that he bids thee lay aside thy stubbornness and seek after wise and profitable counsel. Hearken to him, for to a wise man it is a shameful thing to err.

Pro. Nothing new to me the tidings that he cries aloud; but for an enemy to be ill-treated at the hands of enemies is nowise shameful. Therefore let two-edged wreathing fire be hurled against me, and let air wax wrath with thunder and with wrack of angry winds; and may a blast make Earth from out her depths to tremble to her very roots, and with rough surge gather together as a heap the sea waves and the courses of the heavenly stars; and may it lift on high and hurl my body into black Tartaros in the stern whirlwinds of necessity. Yet for all this shall he not bring me death.

Her. Surely this is to hearken to the counsels and the words of the distraught. For wherein does his prayer fall short of madness? wherein does he abate his raving? Then do ye at

ξυγκάμνουσαι ταῖς τοῦδε τόπων
μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
μὴ φρένας ὑμῶν ἠλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.

ΧΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
ὅ τι καὶ πείσεις· οὐ γὰρ δή που
τοῦτό γε τλητὸν παρέσυρας ἔπος.
πῶς με κελεύεις κακότητ' ἀσκεῖν;
μετὰ τοῦδ' ὅ τι χρὴ πάσχειν ἐθέλω·
τοὺς προδότας γὰρ μισεῖν ἔμαθον.
κοὐκ ἔστι νόσος
τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

ΕΡ. ἀλλ' οὖν μέμνησθ' ἃ γὼ προλέγω·
μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'
ὑμᾶς αὐτάς· εἰδυῖαι γὰρ
κοὐκ ἐξαίφνης οὐδὲ λαθραίως
εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.

ΠΡ. καὶ μὴν ἔργῳ κοὐκέτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ' ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ' ἐκλάμπουσι

least, that have compassion on his afflictions, go from these parts else-whither speedily, lest the harsh roar of thunder craze your wits.

Cho. Speak some other thing and give me counsel wherewith thou shalt also win me; for surely this is an intolerable word that thou hast swept into the torrent of thy speech. How canst thou bid me play the coward? With him I would suffer what he must. For I have learned to hate a traitor. And there is no malady that I hate more than this.

Her. Well then, remember that which I foretell; neither, when ye are hunted down by doom, find fault with fortune, neither say at any time that Zeus cast you into afflictions unforeseen; not so, but ye yourselves; for with knowledge, and not suddenly and secretly, will ye for your folly be entangled in the illimitable net of doom. [*Exit Hermes.*

Pro. And now in very truth, no more in words, Earth is convulsed; and the sound of thunder from the depths rolls past, and wreathing flames of lightning flash forth and whirlwinds

στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἱλίσσουσι· σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερῶς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἱλίσσων,
ἐσορᾷς μ' ὡς ἔκδικα πάσχω.

roll up dust; and up leap blasts of all the winds declaring war one on another, blast against blast. And air and sea are confounded together. Such is the stroke of Zeus that manifestly cometh upon me to work me fear. O great my mother, O air that rollest light to all alike, thou seest me, how unjust are my sufferings.

Notes.

12. *Kratos and Bia* were son and daughter of the Titan Pallas and of Styx, daughter of Okeanos. When Zeus rose against Kronos and the Titans, Okeanos accepted his rule, and Styx and her chidren zealously served him (Hes. *Theog.*, 383–401).

14. *συγγενῆ θεόν*. Hephaistos was son of Hera, the daughter of Kronos, the son of Ouranos, and Prometheus was, according to Æschylus, son of Themis Gaia, wife of Ouranos (see note on 211).

30. *Cf.* Introd., p. 10.

34–35. *Cf.* Introd., p. 9 and p. 12.

85. *προμηθέα*. *Cf.* Introd., p. 1 note.

94. *τὸν μυριετῆ χρόνον*, lit. the space of 10,000 years, but here denoting simply a very long time, like the expression *τρεῖς μυριάδας* (three times 10,000 years) in the line quoted by the Scholiast from *Prometheus the Firebringer*, in which he says he had been bound for 30,000 years. *Cf.* line 774 where Prometheus foretells his release in the fourteenth generation.

105. *Cf.* Introd., p. 13.

150. *Cf.* Introd., p. 9 and p. 12.

154. Τάρταρον, with the other Titans. *Cf.* 221, 222.

163. *Cf.* Introd., p. 9.

170. *Cf.* Introd., p. 13.

171. *τὸ νέον βούλευμα*, hints at the secret which gives Prometheus a hold over Zeus, viz. the knowledge that a marriage

between Zeus and Thetis, if consummated, will result in loss of sovereignty to Zeus (764–770). *Cf.* Introd., p. 13.

177. *Cf.* Introd., p. 13.

186–189. *Cf.* Introd., p. 9.

192–194. *Cf.* Introd., p. 13.

207. Τιτᾶνας, children of Ouranos and Chthon = Gaia, *i.e.* brothers of Kronos.

211. Θέμις, καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία. Æschylus adapts to his own end the version that made Themis mother of Prometheus.

Themis is here identified with Gaia (Earth) in accordance with a local Athenian tradition. In 18 he calls the mother of Prometheus "right-judging Themis"; and in 874 "Titan Themis"; in 1091 he again definitely identifies her with Earth. Æschylus does not consistently adopt this version; for in *Eumenides*, 2, 3 he calls Themis the *daughter* of Gaia (see note on line 14 and *cf.* Hes. *Theog.*, 135). According to Hesiod, Klymene was the mother of Prometheus.

Cf. Introd., pp. 12, 13.

214–215. *Cf.* Introd., p. 12.

252. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα. According to Hesiod, *Works and Days*, man came by hope in quite a different way (*cf.* Introd., p. 2, note 2), but it is not clear from this whether Hesiod looked on Hope as a blessing or an ill.

260. *Cf.* Introd., p. 13.

262. *Cf.* Introd., p. 10.

267–270. *Cf.* Introd., p. 13.

286. Okeanos's winged steed was probably a sea-horse or hippocamp.

291. συγγενές. Okeanos is son of Ouranos and Gaia (Hes. *Theog.*, 133) and brother of Themis (135). *Cf.* note on 211.

311. γίγνωσκε σαυτὸν recalls the γνῶθι σεαυτόν, "know thyself," of the temple of Apollo at Delphi, which with μηδὲν ἄγαν, "nothing in excess" (*cf.* 320), formed two of the leading maxims of Greek morality.

312. *Cf.* Introd., p. 12.

326. *Cf.* Introd., p. 9.

333. πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί. Sarcasm on Prometheus's part, for Okeanos had from the first kept clear of trouble (*cf.* 376 and see note on line 12).

349. καὶ κασιγνήτου τύχαι . . . Ἄτλαντος. Hesiod (*Theog.* 509) makes Atlas and Prometheus brothers, children of Titan Iapetos and Klymene. Æschylus alters the parentage of Prometheus, but keeps the relationship of Atlas and Prometheus.

Atlas had joined in the struggle of the Titans against Zeus.

350–351. κίον' οὐρανοῦ τε καὶ χθονὸς,
ὤμοις ἐρείδων.

In Homer, *Od.* i. 53, Atlas "of himself holds the tall pillars that keep both earth and sky apart." Æschylus retains the Homeric conception of Atlas, a development of which is given by Herodotus (iv. 184), who says the natives call Mount Atlas in Libya "a pillar of the sky."

353. τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων . . . Τυφῶνα.

Typhon (*cf.* 370, Typhos) here identified with Typhoeus, youngest son of Gaia (Hes. *Theog.*, 821). Æschylus is following the same version of the story as Pindar (*Pyth.* 1) in making Typhon's home in the volcanic district of Cilicia, his seat of punishment beneath Etna in Sicily.

366–373. Æschylus combines two current explanations of the phenomena of volcanic eruptions, viz., the vomiting of fire by

the imprisoned Titan and the smelting of metal by the smith, Hephaistos.

369–371. *ἔνθεν ἐκραγήσονται ποτε . . . γύας.* These lines recalling the eruption of Etna, 479–478, are in some points reminiscent of a passage of Pindar describing the same eruption (*Pyth.* i. 25–50). *Cf.* Introd., p. 15.

378. *Cf.* Introd., p. 13.

415. Κολχίδος τε γᾶς ἔνοικοι
παρθένοι

For the Amazons *cf.* note on 707–734.

420. It seems unnecessary to reject Ἀραβίας on the score of geographical difficulty. For an interesting suggestion *cf.* Sikes and Willson's edition of Æs. *Prometheus Bound*, note *ad loc.*

428. Ἄτλανθ'. *Cf.* note on 349.

443–506. For Prometheus's gifts to man *cf.* Introd., p. 3.

461. *μνήμην ἁπάντων, μουσομητόρ' ἐργάνην.* Memory was the mother of the muses (Hes., *Theog.*, 54).

507. *Cf.* Introd. p. 10.

511. *Cf.* Introd., p. 13.

516. Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες. For the relation of Zeus to Fate and to the Erinyes *cf.* Introd., p. 13, and on line 910.

524–525. *Cf.* Introd., p. 13, and *cf.* 170.

551. *τὰν Διὸς ἁρμονίαν.* It is the "order" of Zeus, not yet to be identified with ἡ πεπρωμένη, which Prometheus transgressed in giving help to man (for which transgression he now suffers), and which man is impotent to change. *Cf.* line 834.

560. Hesione was daughter of Okeanos, though not of Tethys.

561. The story of Io, a crude tale having its origin in the belief in a real cow goddess, is differently treated in the dif-

ferent plays of Æschylus. According to this play Io was the daughter of Inachos, king of Argos. Zeus loved her and wooed her in dreams, bidding her come to him to the Lernaean pastures, till at last her father, in obedience to a threatening oracle, drove her, against his will and hers, out of his house. Thereupon her form was changed and her mind distraught. Horned like a cow she hastened to the meadows of Lerna. It would seem that the change was effected by Zeus to attain his end (but *cf.* Tucker's *Supplices*, note on line 268); and this is the version followed by others (*cf.* Apoll. ii. 1–3. *Ζεὺς τῆς μὲν κόρης ἁψάμενος εἰς βοῦν μετεμόρφωσε λευκήν*), but in the *Supplices*, where the descendants of Io turn to Zeus for help, it is the part of Æschylus to present Zeus in the character of the deliverer rather than the persecutor, and he there ascribes the change to the malice and jealousy of Hera, who further, according to both plays alike, to prevent their union, sets the myriad-eyed Argos to dog her steps and watch. Argos dies (by the hand of Hermes as we learn from the *Supplices*), but the gadfly, another device of Hera's, that in the *Prometheus* torments her from the moment of the transformation, maddens her, and drives her from land to land till she comes to Canopus on the Nile. Here at last (for in 897 she is still *παρθένος*) Zeus, by a touch of his hand (cf. *Supp.* 575), restores her senses and begets Epaphos, whose descendant, Herakles, is the destined deliverer of Prometheus. In early art Io is represented as a cow, but her introduction on the stage necessitated a modification of this; and with this play begins, in all likelihood, the conception of a cow-horned maiden (*cf.* R. Engelmann, *die Io Saga* in the *Jahrbuch des K. D. Arch. Inst.*, band xviii., 1903).

567. ἆ Δᾶ. This interpretation of the word δᾶ is doubtful; others regard it as the vocative of Δᾶς, Zeus.

574. δόναξ, the pipe of Hermes with which he lulled to sleep Argos before killing him. *Cf.* Bevan's Translation, Introd., p. xxxiv., and the article of Engelmann already referred to.

636. καστγνήταις πατρός. Inachos, a river god, father of Io, was son of Okeanos (Hes., *Theog.*, 337).

652. Lerna in Argos.

658. Pytho (Delphi) and Dodona in Epirus were both ancient oracular seats (see note on 830).

707. It is idle to try and follow the wanderings of Io on a map. It only results in confusion. Æschylus in all likelihood had himself no clear idea of his geography, but in citing names lately brought by travel to men's knowledge he counted on the newly-awakened interest in foreign countries, which we find again asserting itself in Herodotus.

707–734. Several of these places which he puts north of the Euxine lay really further south, viz., the Chalybians, the Caucasus, and the Amazons (*cf.* 415); but to reconcile this last with another tradition which put the Amazons south of the Euxine (*cf.* Her. iv. 110), he foretells a migration southward to Thermoscyra near the Thermodon. This last, however, to make the confusion worse, he places near Salmydessus, which is really nearer to the *Thracian* Bosphorus, at the other side of the Euxine. Thence Io is to pass the Cimmerian isthmus, which joins the Tauric Chersonese (the Crimea) and the mainland, and to cross the Maeotian Strait (Sea of Azov), which shall be called Bosphorus (passage of the cow) after her. This he regards as the boundary between Europe and Asia. Cf. *Prometheus Unbound*, quoted by Arrian, *Peripl. Pont. Eux.*, p. 19, where the Phasis is taken as the boundary. In the *Supplices* Æschylus follows a different legend in this point too (*cf.* note

on 561), and takes Io by a different route, including the *Thracian*, not the *Cimmerian*, Bosphorus.

756. *Cf.* Introd., p. 13.

762. *κενοφρόνων βουλευμάτων*. *Cf.* line 171.

764. This (the new counsel of 171) is Prometheus's secret, with which he looks to buy his freedom from Zeus (*cf.* Introd., p. 13). According to Pindar (*Isth.* vii.) Themis had foretold that, should Thetis wed with Zeus or with one of his brothers, she would bear a son better than his father (768).

770. λυθεὶς suggests the price at which Zeus could buy the secret (*cf.* 175). The chorus do not understand this, as is shown by their ἄκοντος Διός in the next line. Prometheus, ignoring this, tells of the deliverer who is fated to come in course of time to be the instrument of his release.

771. ὁ λύσων. Herakles who was, according to Aeschylus (774), thirteenth in descent from Io (*cf.* note on 94).

The Scholiast gives Io, Epaphos, Libye, Belos, Danaos, Hypermnestra, Abas, Proetos, Akrisios, Danae, Perseus, Elektryon, Alkmene, Herakles.

790. ῥεῖθρον, ἠπείρων ὄρον, viz. Cimmerian Bosphorus resuming from 734.

790–815. Io's route becomes now more difficult than ever to follow. The places and people she is to pass, most of them fabulous, seem to lie vaguely to the south-east.

792. πόντου. Probably Pontus. Some take it of the Caspian.

794. Φορκίδες. The Graiai, daughters of Phorkys (Hes. *Theog.*, 270).

795. The Graiai were placed sometimes in the east and sometimes in the west. Here Aeschylus, though placing them

apparently in the east, gives them a description more fitted to the darkness of the west.

799. Γοργόνες. Also daughters of Phorkys (Hes. *Theog.*, 274).

803. Ζηνὸς ἀκραγεῖς κύνας. The meaning of ἀκραγεῖς is unknown; but at any rate the old translation "unbarking" must be abandoned.

In the *Class. Review* (xvi. 200) Mr. E. R. Bevan, on the ground that the eagle was the emblem of Akragas, suggests the existence of a Sicilian word with this meaning, on the analogy of σέλινον, parsley, which was taken as the emblem of Selinus, &c.

804. Herod. (iii. 116) tells how the Arimaspi "take the gold violently from the griffins," but he puts them in the north, whereas Aeschylus puts them in the south-east.

806. Πλούτων. Not mentioned elsewhere; is probably an invention (*cf.* Hybristes, 717).

809. ποταμὸς Αἰθίοψ, probably the Nile above the cataracts. An old tradition made the Nile rise in the East.

811. καταβασμὸν. The "little cataract," the tenth and last in descending.

Βυβλίνων ὀρῶν = the Papyrus mountains. *Cf.* Hybristes, 717, and Plouton, 806.

813. τὴν τρίγωνον χθόνα. The Delta.

814. ἀποικίαν. Canopus.

815. *Cf.* 846–852.

827. ὄχλον μὲν οὖν . . . λόγων. From Argos to the Molossian plains.

830. "The speaking oaks" of Dodona were a survival of the ancient tree cult. *Cf.* A. J. Evans on *Mycenaean Tree and Pillar Cult* in the *Journal of Hellenic Studies*, vol. xxi., part 1, 1901.

837. *μέγαν κόλπον Ῥέας.* The "Ionian" sea, the Adriatic,—a false derivation. *Cf.* Ἰω and Ἰόνιος.

851. Ἔπαφον. According to Herod. (iii. 28), Epaphos was identified with the Egyptian bull-god Apis, as Io with Isis; but the name was associated with the miraculous birth.

853. *πέμπτη δ' ἀπ' αὐτοῦ γέννα π.* Epaphos, Libye, Belos, Danaos, the Danaids.

The fifty daughters of Danaos were wooed by the fifty sons of Aigyptos, brother of Danaos. To escape the marriage they fled with their father to Argos, and claimed the help of the Argive king, as being themselves the descendants of Io, daughter of Inachos (king of Argos) (cf. *Supp.*). The next part of the story is told here. The Danaids were to pretend to consent to the marriage, but on the wedding night each was to kill her husband. One alone, Hypermnestra, spared her husband, Lynceus, and from them was descended Herakles, "famed with the bow," who is Prometheus's destined deliverer (see 774).

874. Τιτανὶς Θέμις. See note on 211.

908. *ἔσται ταπεινός.* *Cf.* Introd., p. 13.

909. *γάμον γαμεῖν.* *Cf.* 764.

910. *πατρὸς δ' ἀρὰ Κρόνου . . . θρόνων.* Zeus sinned against his father Kronos when he drove him from his throne and hurled him, bound, to Tartaros. Such a sin could not fail to bring on him the curse of Kronos (*cf.* Soph. *Oed. Col.*) and the anger of the Erinyes, the avengers of a kinsman's wrong. This sin, which (cf. *Eum.* 640) is not, like the shedding of kindred blood, irreparable, Zeus expiates by the release of Kronos in the *Prometheus Unbound.*

913. *Cf.* Introd., p. 13.

918–919. *Cf.* Introd., p. 13.

920. *τοῖον παλαιστὴν.* The son of a marriage between Zeus and Thetis (*cf.* 768).

924. *θαλασσίαν . . . τρίαιναν.* In the passage from Pindar, *Isth.* vii., referred to on line 764, Themis says that a son born of a marriage between Thetis and Zeus or one of his brothers will wield a weapon mightier than the thunderbolt or the trident, with reference to Poseidon as a suitor as well as Zeus. Aeschylus focuses attention on Zeus by omitting the part of the story that refers to Poseidon, but in this passage his reference to the trident seems like a reminiscence of the Pindaric form of the story.

929. *Cf.* Introd., p. 13.

936. *Ἀδράστειαν* = Nemesis. *Cf.* Plato, *Rep.* 451 A, *προσκυνῶ δ' Ἀδράστειαν*, a formula to avert the anger of the gods for proud words.

955. *Cf.* Introd., p. 12.

957. *διττοὺς τυράννους.* Ouranos and Kronos.

958. *Cf.* Introd., p. 13.

980–981. *Cf.* Introd., p. 13.

989–991. *Cf.* Introd., p. 13.

998. *Cf.* Introd., p. 13.

1020. *μακρὸν δὲ μῆκος.* These lines foreshadow the events of the next play, the lost *Prometheus Unbound.* There Prometheus is represented as having been disgorged again by Earth, still bound to the rock and tormented by the eagle. *Cf.* Introd., p. 6.

1027. *πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων.* This is flung at Prometheus as a condition that he could never hope to fulfil; but according to Apoll. 2, 5, 4, and 11, it actually was fulfilled in the person of Cheiron, who, wounded by Herakles, longed to die; but being an immortal god could not, till he was

offered to Zeus by Herakles as a voluntary substitute for Prometheus. *Cf.* Introd., p. 6.

1040. *Cf.* Introd., p. 13.

1091. ὦ μητρὸς ἐμῆς σέβας. Gaia Themis, to whom and to Air his first appeal was made (87).

THE END

STATE CENTRAL LIBRARY
WEST BENGAL
CALCUTTA

PRINTED BY
THE TEMPLE PRESS AT LETCHWORTH IN GREAT BRITAIN

DATE LABEL

STATE CENTRAL LIBRARY

This is due for return on or before the date last marked below.

Date	Date

The Temple Bible

The Books of the Bible (including the Apocrypha) in the Authorised Version. Photogravure Frontispieces after famous pictures. 30 Volumes. Square crown 16mo: cloth 1/6 net; paste grain roan 2/3 net.

Spectator.—"Thoroughly sound pieces of work from the book-lover's point of view."

For further particulars see Special List.

Everyman's Library

"*Long since recognised as the greatest popular library in the English language.*"
—ROBERT LYND.

930 Volumes. Cloth 2/- net each.
Library binding 3/- net each.
Leather 4/- net each.

13 sections: Biography—Classical—Essays and Belles Lettres—Fiction—For Young People—History—Oratory—Philosophy and Theology—Poetry and Drama—Reference—Romance—Science—Travel and Topography.

Complete List post free

J. M. DENT & SONS LTD.
Bedford Street, London, W.C. 2